

# Mind



# Matter.

Physical Life—The Primary Department in the School of Human Progress.

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## REST.

BY HORACE M. RICHARDS.

Life's battles fought,  
Its victories won,  
Its work outwrought  
Its labor done.

No toll nor pain  
Thou'lt there endure,  
Then why complain?  
Rest cometh sure.

Philadelphia, Pa.

## THE FLOWER OF LOVE.

BY T. P. NORTON.

'Tis not the earthly flower  
Which speaks of dying things,  
Though set in regal bower  
Which lasting fragrance brings.

Which blooms with transient meekness,  
To leave its petals pale;  
Shedding its life and sweetness  
On every passing gale.

It is that treasured token,  
Pressed in this bleeding heart;  
Which forced the volume open,  
And tore the leaves apart.

With tiny blossoms swelling;  
Which memory brought to life,  
And painful sweetness telling  
Of love's incipient strife.

Like honey-dew from roses,  
Distilling through the thorns;  
Or perfume of the posies  
Which o'er the grave adorns.

Which holds the wondrous linking  
Of souls in heav'n and earth,  
And chides the faithless shrinking  
Which absence brings to birth.

In potent language swelling  
From deepest depths of love;  
With joy and peace foretelling  
Their union above.

## EXPERIENCES WITH THE SPIRIT ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS.

[Continued.]

The experience which I am now about to relate transcends in importance and interest everything which I have ever experienced in my investigations of spirit phenomena, or that I have ever heard of, as occurring in the experience of others. For diabolical ingenuity, falsehood and malevolence on the part of the Catholic priesthood in spirit-life, I doubt whether anything has ever taken place that can compare with the series of facts which I am about to lay before my readers. I will give all the circumstances just as they occurred, without any regard to personal considerations in the matter. Having done this I will present my views in relation to the whole affair.

It will be remembered that, some weeks ago, we published in the course of this narrative a communication purporting to come from the spirit of Col. Edward W. Hinks, formerly in command of the Nineteenth Regiment of Massachusetts Volunteers. That communication was given through Mr. James A. Bliss at a regular private sitting with him, in the office of MIND AND MATTER. Having been thrown into an insensibly entranced condition he was controlled by a spirit who caused him to fall backwards as if shot and who held him for some time as if he was in a dying condition. Although I have before given the communication which followed, I will repeat it in this connection, as many of my readers may not have read it at the time. Here it is:

"Pardon me for using the medium in this manner. I was killed at Antietam. This is the first time I have controlled a medium personally. I have endeavored to send messages to my friends in Lynn, but have with one exception failed. But I am not here to speak of personal matters, for these have sunk out of sight in my labors in the great battle now raging. The battle in which you are engaged, General, is the most important the world has ever witnessed. The freeing of the slaves was a very important event in American history; but this great battle between truth and error is of greater importance even than that. I can only compare this great struggle, now going on, to the great struggle for Independence in which the colonies engaged.

"The spirit-world have sought to open communication with the inhabitants of Earth and have for many years, through great tribulation accomplished their object in part, but they now seek to open the flood-gates of spirit communion and establish mediumship so firmly, that it cannot be rooted out. Spiritualism has been truly crucified in the house of its friends. We have sought to develop instruments to forward this great movement, and these instruments after they have become developed to be of use to us have forgotten the power that has controlled them and through selfishness have sought to ascribe all the honor and glory to themselves. This has been the greatest drawback the spirit-world has ever met. But the time has come when we have been able to develop among our chosen instruments those who are willing to stand in the front and face the enemy, with one desire, to benefit the whole human race, even though it crucifies them.

"Think not I am here to flatter you, General, but I say to you, to-day, that here in this humble office we have been able to develop means to save Spiritualism from everlasting disgrace, and that from its crucifixion in the house of its friends. 'Blessed art thou among mortals!' The tribulations

you have passed through are trivial when compared with the glorious end that you must see when your labors are crowned with victory. Fear not, but press on. The victory must be yours—and if so it is not yours but that of the spirit-world. Mortals are but the instruments in the hands of a mighty power to develop truth. Before I go I will leave you my name. I was Colonel of the Nineteenth Regiment Massachusetts Volunteers.

As events have proved, that communication was given by a Roman Catholic priest, in spirit-life, whose villainy has been detected and is about to be fully exposed.

After receiving that communication I was interested to know what truth there was in it, and, therefore, obtained a copy of "Massachusetts in the Rebellion," by P. C. Heady, where I found a historical sketch of the services and life of Col. Edward W. Hinks. Having read the account of him there given, I concluded that as it was not inconsistent with the communication, that Col. Hinks had subsequently died from the effects of the terrible wounds he had received at Antietam.

As I could see no special reason why the spirit of Col. Hinks should give me such a communication as that; I thought no more of the matter and for more than two weeks the whole affair passed from my mind.

For some two months previous to the time when that communication was received, Mr. Bliss had been having developing circles, once a week, in the office of MIND AND MATTER, at which spirit influence of an extraordinary nature was manifested. Dozens of mediums were in course of development, some of them giving the highest evidence of extraordinary mediumship. Especially was this the case with three lady mediums who were progressing in their development rapidly. As a matter of course, this was a cause of great alarm to the priestly spirit enemies of Spiritualism, and they concentrated all the power they could bring to bear to arrest this threatening state of things. Two of the ladies were possessed of high materializing powers, the other was developing as a trance test medium of the highest order. These priestly enemies found in Dr. Charles Bonn a medium suited to their hand, and he was influenced by them to attend the circle. The first time he attended, he was controlled by spirit Catholic priests during the whole evening and he was made to act in the most silly and disorderly manner, to the annoyance and disgust of all who were in the circle. The consequence was that many who had been attending the circle, quite regularly, refused to attend unless Dr. Bonn was excluded. This Mr. Bliss did not feel at liberty to insist on and at the next seance, Dr. Bonn came again.

Prior to the forming of the circle, Dr. Bonn asked to have a private interview with me which I gave him. He then went on to tell me what the spirits had instructed him to say to me as commands from them, and asked me if I would comply with them. The doctor's behavior betokened that he was laboring under a deplorable state of spirit obsession, and I tried to make him sensible of it. I found that this suggestion only made him worse. I then told him that until he could think and act like a rational man I wanted to see and hear no more from him. He afterwards remained at the circle, but to my utter surprise he acted with the greatest propriety throughout, and I supposed he would not be any longer annoyed with his priestly persecutors. Although the seances were afterwards continued he came no more to them. The spirits who were using him saw that their villainy was understood by myself, and they kept him away. They, however, did not release their hold upon him, but led him on in a course of insane folly until he was charged with having committed an aggravated assault upon one of his young lady patients, for which, on being tried and convicted, he was sentenced to pay a fine of a thousand dollars and undergo an imprisonment for two years and eight months. This was the work of the same priestly villain who controlled Mr. Bliss while he was impersonating Col. Hinks. Could anything be more diabolically fiendish than the cruel conduct of such human devils.

Mr. Bliss found his developing circles such a tax upon his strength, that he discontinued them, and devoted one afternoon of each week to private sittings. At one of these private sittings, at which I was present, when one of the lady mediums above mentioned was present for development, Mr. Bliss was controlled by the same spirit that had before personated Col. Hinks, who said that he was to become the chief of the band of spirit guides who were to attend the young lady, and went on to tell the terrible ordeal through which she was to pass in order to effect the great work that was before her as a medium. The young lady's male friend and myself were charged to see that no harm came to her from her Jesuit enemies, both of spirit-life and on the earth. This second appearance of that spirit explained, as I naturally thought, the object of Col. Hinks coming, and I frankly admit I was thrown entirely off my guard and accepted these overtures of co-operation without the least suspicion of the infernal deception that was being practiced upon me.

A few days thereafter I sent to the "Soldiers Home," at Milwaukee, Wis., a copy of MIND AND MATTER, for the use of the disabled soldiers. By due course of mail I received from Gen. Edward W. Hinks, the superintendent there, the acknowledgement of the receipt of the paper with the thanks of the recipients.

The moment I saw the name, I remembered that it was the same as that which had been given me by the spirit villain. To those who were

present at the time I remarked it is very strange that there should be a surviving General of precisely the same name as the spirit Colonel, but having satisfied myself that Col. Hinks was dead, and that he had communicated with me, I thought no more about the matter. How I was thus led wrong will appear hereafter.

The young lady medium of whom the pretended Col. Hinks claimed to be the controlling guide, was prevented from sitting any more for development, but the predicted spirit persecutions at once began and were kept up persistently from that time forward whenever these spirit hell-hounds could get control of her. The spirit pretending to be her friend and guide, seemed powerless to do anything to relieve her from her tormentors and the tormentors of her family who were distressed deeply at her sufferings. This absence of protection, the lying personator of Col. Hinks had provided for, by saying he would not again control to speak, as he would be a silent worker in behalf and defence of the medium. I was pained to learn the state of affairs with this young lady but I could do nothing as she was kept away and her tormentors had everything their own way. Every means that devils could devise to bring about the death of the medium, her spirit persecutors resorted to and there seemed no prospect of relief for her.

Some two or three weeks since, Mr. Bliss was controlled by the spirit of "Bill Jones," as he calls himself. This spirit is the staunch friend and protector of Mr. and Mrs. Bliss, and ever with them when danger threatens them. He says he was a sailor in his earth-life and died in Australia. He is a great stammerer and uses very rough expressions at times. He said he had controlled the medium in order to notify me of something that was going to happen within the month, that would be very trying to me and he wanted me to be prepared, and on the lookout for it. I tried to get him to tell me what it was and where it was to occur, but he either could not or would not tell me. Knowing well enough that this strong self-willed spirit would have his way, I had nothing to do but to be patient and see what was to come, for I well knew from long experience with this spirit that he was telling me what he knew was to come. He never deceived me yet—although he has communicated with me hundreds of times.

Two days since, (March 9th,) I received a letter from a friend in Milwaukee, calling my attention to an enclosed newspaper slip cut from the *Sentinel* (Milwaukee.) The *Sentinel* published what we said in this narrative concerning that communication and introduced the matter editorially as follows:

"GENERAL HINKS AS A SPIRIT.  
"The kind of mental pabulum served to Spiritualists by their seers and revelators is really extraordinary. Public journals from time to time present specimens the long-haired gods feed upon. It is the *Sentinel's* turn now to publish a revelation that will be read with interest by all, since it is a communication by a prominent citizen to an Eastern medium named J. M. Roberts, who, in view of its importance embodied it in a series of articles to a Philadelphia paper under the head of 'Experiences with the Spirit Enemies of Spiritualism,' whatever that may mean."

Having given the extract alluded to the smart editor of the *Sentinel* says:

"O most worthy citizen, how could you thus surround the man 'in the darkest hours' and cram him with a riddle far more perplexing than the Fifteen Puzzle. But Mr. Roberts shall by this token know of the pranks one may play in Dreamland without quitting the mundane sphere. "Gen. Edward W. Hinks, when first on earth, was Colonel of the Nineteenth Massachusetts Volunteers, and though not killed dead at Antietam, was rather roughly handled there, and was officially reported by Gen. John Sedgwick, in whose division he commanded a brigade, as mortally wounded. Subsequently the papers said he was dead. Several papers have since attempted to kill him; but he is now in command of the National Home, near this city. Those are undoubtedly bad spirits, but it is positively cruel for them to play such pranks upon Gen. J. M. Roberts, whoever he may be."

We overlook the muddled and manifestly obfuscated inability of the editor of the *Sentinel* to state facts, in view of the fact that he has, unwittingly, been instrumental in bringing to light the most conclusive evidence of the fact, that humanity have more deadly foes in spirit-life than any to be found in earthly forms. We will send this sapient and maudlin wit a marked copy of this paper, which will enable him, perhaps, to comprehend something that he cannot learn too soon, and that is, that he, too, can be used by the spirit enemies of Spiritualism to put forth his pigmy efforts to oppose truth. If he will keep sober long enough to read our solution of that "perplexing riddle," he will perceive that I am not "an Eastern medium"—that the paper for which I write is my own—that no most worthy citizen has surrounded me—and which is vastly more false and malicious, than no medium sought to mislead, or did mislead me in this affair. His insinuation is as false, mean and cowardly as any editorial ignorance and slanderer would be guilty of. We know not who this editor may be, further than he has shown his ear marks in this attempt to pander to popular prejudice and bigoted hatred of demonstrated truth; but we venture to surmise that he is the dishonest knave and fool he would have his readers think others are.

For this editorial jackanape to insinuate that either Mr. James A. Bliss, the medium, or myself had anything to do with concocting that lying

communication, shows that he knows not, and cares less, what truth may be. We trust this *Sentinel* man never wore the Union uniform, for we would be sorry to think that this country and its institutions owed any thing to such a naturally depraved being. We are grieved to think that any Union soldier would be guilty of such meanness.

On receiving that letter I determined to avail myself of the information it imparted, to hunt this villain to the bottom, as I knew I could do if I could get the two mediums to the office of MIND AND MATTER, without disclosing to either of them my object. It was with much difficulty this was accomplished. The young lady was completely under the influence of her spirit tormentors, and when they found she was disposed to attend a special seance at the office of MIND AND MATTER, they determined to prevent it, and they sought to destroy her by setting her clothing on fire with a kerosene lamp she was carrying in her hand when they entranced her, just before she left home for the seance. Mr. Bliss was not aware of the arrangement I had made until I asked him at the same moment to sit for control. There were present the young lady medium, her friend, Mr. Chas. Hentz, Mr. Bliss and myself.

After a few minutes, Mr. Bliss was entranced by the spirit of an Irishman, whose first salutation was, "You'll all go to hell." This was followed by the most abusive and denunciatory language on the part of the controlling spirit, until his insolence became unbearable. In order to arrest this insolence, and try conclusions with this avant-courier of his priestly master, who, I well knew, was at hand, I used all my magnetic and psychological powers upon the intruder, to show him that his defiant insolence would not be tolerated. In a few minutes, by the aid of Red Cloud, the Indian guide of the medium, the power of his control was so far broken as to render violence on his part unavailing. While this was going on with Mr. Bliss, another one of the gang, most probably the old beastly spirit priest, who was at the head of the whole of this villainy, controlled the young lady, distorting her hands, arms and body in the most painful manner. His power over her, however, was soon exhausted and he yielded control of her. At this point I told the spirit controlling Mr. Bliss, that I wanted the spirit of Col. Edward W. Hinks to control Mr. Bliss, as I desired to converse with him in relation to the defence of his medium, the young lady. The ruse succeeded, and the old priestly villain took control of Mr. Bliss. He greeted us by saying, "I am here," in a voice entirely different from that that had spoken to me on two previous occasions. I said, "You are the guide of this young lady?" "I am," was his reply. "You are Col. Edward W. Hinks?" I said, "I am," he replied. I then told him he was a liar, and that I had lured him there to let him know that his scoundrelism was fully understood and his falsehood and deception brought to nought. I told him that I then knew that, in purporting to be the spirit of Col. Hinks, he was lying, and that I knew Col. Hinks was living, having recovered from the wound he received at Antietam. Finding he could not escape from this condemnatory fact, he then admitted that he had sought to deceive me in order to make a point against me, so as to weaken the terrible effects of the exposure I was making of the devilish operations of the spirit enemies of Spiritualism. I assured him he had done his worst and that my turn had come, and I would publish an account of his vile acts as proof positive that I had not done the Catholic priesthood injustice in my exposure of their determination to stop at no means to arrest the spread of Spiritualism. He then taunted me by saying I had been influenced by him when I wrote what I did for publication concerning Col. Hinks and the communication which purported to come from him. A mutually sarcastic controversy followed for some minutes, when the discomfited fiend yielded the control. He was followed by a spirit, who gave us to understand he was there to resent the indignity that I had offered the priest. Assuming an attitude of hostility towards Mr. Hentz, I seized the medium's arms and held them as if they were in a vice. In vain did he try to break my lock upon his arms. While I held him he continued to threaten Mr. Hentz, against whom he seemed to have an especial enmity. Watching his opportunity, when I was off my guard, he loosened one of his arms, and was about to strike Mr. Hentz, when we threw him to the floor, where he struggled with great power and persistence to show us we could not resist him. His control of the medium was absolute, but he was finally compelled to yield and left the control. Mr. Bliss was then controlled by his boy guide, "Billy the Bootblack," who took the control, while the medium was still prostrate on the floor, and seemed greatly alarmed to find himself in our firm grasp. We released the medium at once, and "Billy" described what he saw in the surroundings of a spirit nature. He said as he approached the medium he had seen a big, burly ruffian of an Irishman in a towering passion going away from the medium, and described two priests as standing beside the young lady medium. In a moment or so, they took control of her and tried to dash her to the floor. Mr. Hentz caught her and prevented their design. For a moment or so more they tried their utmost to injure the medium, when their power being entirely broken they took their departure utterly discomfited.

The following morning Mr. Bliss was controlled by the spirit of "Bill Jones," who assured me that I had not yet heard all that was behind this vile scheme to injure Mr. Bliss, myself and MIND AND



**MATTER.** That it was this affair of which he had given me notice three weeks before, and he was working to enable me to bring the whole matter to light, which he characterized as damnable in the extreme.

Thus this Jesuitical scheme of criminal spirits, so far from accomplishing their design, becomes the most conclusive proof, not only of the truth of the organized opposition of Catholic spirits to Spiritualism, which we have set out to demonstrate, but the mighty importance of breaking that fell and wicked power over mortals.

We say to these enemies of truth whether in spirit-life or on earth, that their infernal work must stop. Their every movement is becoming clearly understood; and if their war upon truth does not stop the name of Catholic will become more vile and hated than that of devil by all who seek truth and desire to advance it.

It is strange, indeed, that Catholic spirits alone should be so bitterly opposed to Modern Spiritualism. This fact of itself shows that the Catholic Church is the grandest curse that was ever visited upon humanity. It is the embodiment of fraud, corruption and delusion from foundation to dome, and must be utterly destroyed, in order that the temple of spiritual truth may be erected on the ground it now occupies. Untold millions of free and emancipated spirits have decreed that this shall be, and they will find the means to effect their purpose. It cannot be reached too soon.

Let it be distinctly understood that there is no natural antagonism between the Catholic laity and those who are not members of that church. The true interests of humanity are alike precious to all. The antagonism between those who seek to subordinate the welfare of the human race to the interests of a few impious and sacrilegious priests, and those who are determined that this shall not longer be, is natural, and must result in the utter defeat of the former. Down with the ill-gotten power of the Roman Catholic priesthood. The issue can no longer be evaded by those who are the earnest and sincere friends of truth. It must be met, and I will do my part. I do not expect to escape harm at the hands of those whom I oppose. I know the dangers and responsibilities I incur and having counted the full cost will proceed with my undertaking. Friends of truth join me and help me to arouse the American people to a sense of their danger and their duty. Priestcraft and liberty can never live side by side. Especially do I call upon Pennsylvanians to insist upon the repeal of the law, recognizing the Pagan Feast of Good Friday as a legal holiday; also the Pagan Feast of Christmas; as also of the obsolete blasphemous law against the exercise of religious freedom. So long as these Pagan mummeries are recognized as obligatory upon the attention of American freemen we can have no religious freedom. This they will have at any cost and woe to those who seek to withhold it from them.

[TO BE CONTINUED.]

#### How Mediums Suffer from the Ignorance of Others.

It is a lamentable fact that there are many who call themselves Spiritualists, who are entirely ignorant of the laws that govern mediumship, and consequently through this ignorance wrong and outrage poor, suffering mediums, who are giving up their lives to the work of the angels. I find that many as soon as they receive a convincing test, or recognize a materialized spirit, acknowledge themselves convinced of the truth of spirit communication, and enroll themselves among the Spiritualists, but stop just there. They do not endeavor to study into the laws of spirit control, the peculiar and fine organization of mediums, the law of surroundings and conditions. No, they have no time. They know it is true that spirits come back, and that is all that is necessary—and they know if they like a speaker or a medium and that is enough. I know an instance where a medium, highly developed, and susceptible to all embodied as well as disembodied spirits, suffered keenly at the hands of those he had benefitted in many ways—through their culpable ignorance of mediumistic laws.

This medium went to the house of so-called Spiritualists. The lady's brother lived with them and was a confirmed drunkard—was in a state of intoxication all the time of the medium's stay there. The last day of his stay the strain upon his nerves had been so great that a severe attack of neuralgia was the result. In order to quiet the excessive pain he resorted to the use of morphine and whisky—the pain was quieted, and he became more negative and receptive to influences and conditions than before—and the magnetism of the drunkard in the house was readily absorbed by him, as disease is often absorbed by a medium, for a time, at least, suffers in consequence. In this case, from the absorption of conditions, the dissipated man was led to an effort of reformation, but the ignorance of his friends concerning the laws of mediumship, led them to blame the medium, and accuse him of indulging too freely in strong drink.

In this incident there are two good lessons for mediums to learn; one is avoid, even in cases of sickness, the use of alcohol, as its use will produce such a negative condition that if near a habitual drunkard their conditions will be readily taken on, and from the ignorant he will receive slander and calumny, instead of sympathy, kindness and gratitude.

Mediums cannot be too careful with whom they stop, they should inform themselves thoroughly in regard to the people, for their own protection, and if there is a skeleton in the house—which might effect them, avoid the place, or they will be sure to suffer—for it is a fact that "people who live in glass houses" are usually the first to fire stones. Those who have never experienced a medium's life can know but little of its hardships, sorrows and heart-aches. No matter what losses, what griefs, what disappointments effect the life of mediums—they must put them all aside—and place themselves in condition to receive and give out comfort, hope, sympathy and strength to others. Oh, how often, how very often, when a medium's organism is used to speak cheering and comforting words to the world-weary travellers, their own hearts are almost breaking with grief and sorrow, and hungering for love and sympathy. But angels see and know all—and, thank God, the law of recompense defends them—and those who slander or misuse the instruments of the angel-world, bring upon themselves a more severe punishment than could be meted out by man.

We trust the time will come, and we believe it will, when mediums will be better understood, and appreciated as they should be—protected as they should be, surrounded as they should be, and saved from the injustice of ignorance.

J. Wm. VAN NAME, M. D.



#### CHILDREN'S COLUMN.

##### THE ANGELS ARE COMING.

BY MRS. A. F. SAUTELLE.

Beautiful sunshine! soft summer air!  
Radiant flowers most everywhere—  
Beautiful Angels almost in sight,  
Coming to guide us into the light.

When we are weary, when we are sad,  
When we are homesick, when we are glad,  
When we do wrong and when we do right,  
Still they are with us—almost in sight.

Coming to bless, coming to cheer,  
Teach us to trust and never to fear,  
O, the bright angels! the beautiful flowers!  
The birds and the sunshine, all these are ours.

Have we the spirit to love and adore—  
To wait with patience when we ask for more?  
Heart linked to heart trusting and waiting,  
God's beautiful angels keep us from fainting.

Westminster, Mass.

#### The Cat Show.—A Thanksgiving Episode.

"Yes, next month comes that old, everlasting Thanksgiving day. I wonder why we have to spend more than half of it at the dinner table!"

"Suppose we don't? Let us strike out on a new lead."

"What can we do? Grandmother's pumpkin pies must be eaten, and grandfather's great turkey must be carved."

"Well, Charlie, I like originality."

"What is that, Sue?—anything in the candy shop?"

"You dreadful boy! You are just too—"

"Sweet for anything," put in Charlie.

She jumped up and tried to box his ears; but she chased him out into the hall, and tripped over the mat, and away he went up the stairs, and stood laughing at her as she gathered up her worsted work.

"If I were a gentleman," said Sue, in her haughtiest manner, "I would assist my friends when misfortune overtook them."

"Hear! hear!" cried Charlie.

"I had the nicest little plan to propose," she went on.

"What was it, Sue?" said Charlie, whose curiosity was aroused.

"Not a word more to one so ungallant, so very rude."

"Ah, Sue dear," coaxed Charlie, coming down and putting his arm around her, "you are the nicest little sister in the world, if you did want to box my ears. Now tell us the plan, that's a darling."

"Well, it isn't much, after all; it is only that I want to make Thanksgiving a little more of a reality, and I thought—now, Charlie, don't laugh at me—that if we could do something for somebody, which would make him thankful, wouldn't it be nice?"

"And who did you think of?"

"I thought of old black Betsey and her husband, they both are so old and so poor. Suppose we give them a dinner?"

"All by ourselves? Where would we get the money?"

"We will have an exhibition of cats. I will borrow Aunt May's old tabby, and John's big Tom and Lullie Bell's five white kittens, and we have our own, and you can get others, and we will rig up a room in the barn, and put placards up, and I will tie bright ribbons on all their necks, and we'll charge ten cents for grown people and five cents for children, and—oh, I don't know what else."

"Splendid!"

The idea suited Charlie, and no time must be lost. Every day was valuable. Mother was consulted, and had no objection. Father gave permission to use the harness room. The cats were borrowed; big cats and little cats, sleepy old pussies, and live young kits, gray cats, white cats, and "cherry-colored cats," as the placard read. "For one day only," was also on the placard. Charlie was door keeper, and a busy time had Sue in keeping peace among the pussies. They screamed and scratched, and kept up a perfect *Pinaflore* chorus, until the child wished she was deaf, or could give them all opium; but the day wore on, and all the children of their acquaintance enjoyed the sport, and not a few of the elders looked in upon them. By evening Charlie was rejoicing in the possession of a full money box, but his face grew long as he counted the pennies. In reply to Sue's eager query of "How much?"

"Only two dollars and a half," was his dejected reply.

"Well, we can buy lots of things with that," said Sue, whose knowledge of marketing was limited.

"I am afraid it will take all for the turkey."

"Then we'll get chickens," said Sue.

"And how about cranberry jelly?"

"Mother will give us apples from her barrel."

"And celery, and sweet potatoes, and all the other goodies?"

"We must make it all do. I will go to Mr. Scott, the grocer, and tell him we want everything at the very lowest price."

"Well, I leave it all to you," said Charlie, with masculine disdain of details, and scorn for so small a sum.

"That is right. You'll see how I will manage," said Sue, confidently.

And manage she did.

Thanksgiving was a cold, bleak day, and old black Betsey had no idea of leaving her fireside for church.

"I can give my tanks just as well one place as another," said she, in reply to a sweet coaxing voice which was urging her to go out.

"Now please just go to oblige me, Aunt Betsey," said Sue; "Charlie and I want you and Uncle Jake to go to church for a very particular reason. You cannot refuse me, I am sure."

The old woman grumbled and scolded and shuffled about in a discontented way, but the pleading little Sue stood firm, and gave an exulting shout as she finally closed the door upon both of them.

"Hurrah!" exclaimed Charlie, and then they both went to work.

The poor little cabin had to be swept and dusted, and all the cracked crockery well wiped, but

Sue had tied on a great big apron, and Charlie pinned on a huge towel, and declared himself head waiter. Then the market basket, carefully concealed in the wood-shed, had to be unpacked, and Sue's mother had given a bright red table-cover, and all sorts of nice little things to fill up corners; and when at last everything was set out, and green boughs hung over the doors, and the ready-cooked turkey was fizzing over again in the oven, and the dinner was ready, Sue and Charlie hid themselves behind a door and waited for Aunt Betsey and Uncle Jake. Slowly the old people came grumbling home as they had grumbled out. They were old and stiff and poor, and what was there to be thankful for? For the rheumatism? Yes, if God willed it, said Aunt Betsey, who, however, was far from cheerful.

They pushed open the door, and the savory smell of cooking saluted them.

"Hi, Uncle Jake, what you think o' dis? what's de meanin' of all dis yer?" said Aunt Betsey.

Uncle Jake's mouth opened wide as if the better to inhale the rich odors.

"Who's bin hiyar? What dose chillen bin about? Good gracious me! if dis ain't a dinner fit for a king."

Uncle Jake's grin burst into a laugh.

"Oh my! dey meant we should hab a Thanksgiving in yerneast; and the two old souls shook their sides with laughter.

De good Lord bress dose chillen, an' give 'em as tankful hearts as we hab dis day!" said Aunt Betsey.

Sue and Charlie had meant to give a glorious war-whoop and shout, but their voices would not come, and when they looked at each other the tears came welling up from their tender little hearts.

"Come, Sue," said Charlie, "let us get away without their seeing us. Who ever thought a cat show would make two people so glad!"

They went home to their own dinner with a new idea of Thanksgiving day; it seemed a better and a fresher feast; and after the day was done and the stars came out twinkling their thanks, and the children, tired with play and glad to rest, laid down their sleepy heads on their pillows, their angels whispered softly dreams of peace and joy.—*Harper's Young People.*

#### Ears Peering Through the Lion's Skin.

FRIEND ROBERTS:—In no one thing that I have read is the animus of the spirit behind it so clearly shown as in the following extract taken from Col. Bundy's address to the Brooklyn Fraternity of Spiritualists:

"The various physical phases of spirit phenomena have, primarily, but one use, i. e., to convince those minds which can be reached through the concrete by giving such objective evidence as shall satisfy them that man has a continuous existence beyond the grave, and can at times, under conditions, manifest himself. The moment the investigator is certain these phenomena are of spirit origin, their mission is complete, and if he persists in his pursuit, he is in danger of sinking into a mere wonder monger, and often deteriorates, mentally, morally, physically and spiritually, if the pursuit is continued."

I know not what Mr. Jones' views were upon this question while here, but I do know that I wrote an article eight years ago, taking very different ground from that now put forth by Col. B., and it was published without opposing comment, and I further know that a man of the persevering nature that S. S. Jones possessed is not going to be content to spend his time simply in making efforts to convince people that he still lives. Not a bit of it. Finding that he can so control matters as to enable him to speak again with human voice, he is not going to stop till he can regain such control thereof as will enable him to take charge of his own life-work once more, carrying out his plans as he sees they were right and correcting them where he sees they were wrong; and what is true of him is true of others.

That the physical phenomena do demonstrate continuous existence, I admit, but that that is their object I deny; this result is a desirable but an incidental one, and though spirits rejoice therein, it is because they thus gain our co-operation to the end sought. We are born upon this planet; we belong to it, and our work will not be complete, our inheritance secured, till we have gained full and complete control over matter; till we can fully manifest ourselves, our possible selves through matter.

The aim, the purpose of those spirits who are at work in this direction is first to gain that control of matter which they lost at the death of the body, and then to go on to perfection. The use that they will make of such control depends upon their moral development and amount of wisdom possessed. Some will try to bless humanity, and some to build up "our church." This is the resurrection spoken of in the Bible, but all cannot attain to it yet; will not have part in "the resurrection," because they are not even looking for it; while those of the church in the spirit world who do see it, are trying to prevent all but themselves from attaining to it, and no more specious pretext to that end could be put forth than that couched in Col. Bundy's language as above quoted.

The Colonel may be honest in his views, he may not have as yet perceived the grand result to which physical manifestations tend, but the spirit which prompted that utterance knows better, and has a purpose to serve in putting forth a statement so false. Only last night a minister said to his audience in my hearing, "Spiritualism is the worst enemy that the church ever had." It is so, for it disputes with this hierarchy, the control of the world. The church claims the right to control all, Spiritualism proclaims freedom to all; but what would Spiritualism have been to-day but for its physical phenomena, and where would the church be to-day but for the physical phenomena of past ages, and echo answers, "Where?" to both questions. Yours for truth,

LOIS WISEBROOKER.

W. Nicely, M. D., American Eclectic Medical College, 188 and 190 W. Fifth St., Cincinnati, Ohio, writes: "I have desired to thank you for the good work you are doing by defending the truth through your valuable paper, but thanks are but feeble words and do not express the one-thousandth part of what I feel for you and your valuable paper. I am very glad to see so many who send you words of cheer from all parts of the country, which shows you have a host of friends on this sphere as well as a host in the spirit-world. I sincerely wish you had 100,000 subscribers to read your paper."

#### A LETTER FROM BOSTON.

BY JOHN WETHERHEAD.

It is drawing near the close of the 32d and the eve of the 33d year of Modern Spiritualism, and I always think about this time there seemed to be a little awakening or recognition of the fact. Not that the cause is any way sleeping, for it is working and spreading all the time, whether we are awake to it or not, and all we have to do is to compare periods to note its progress; but as I have said what ever happens to be relatively the state of the case, the subject shows symptoms of acceleration at or near the idea of March, and of late years cropping out into a pow-wow or demonstration of some kind, on its anniversary in recognition of this event which the *Scientific American* says, "if true, it will be the one grand event of the world's history, and will give imperishable lustre to the nineteenth century." The said paper said this having no faith in the fact; we know it is one and by and by will be so realized by the editors of this paper or by those who stand where it does on that subject, and it will have proved itself a prophet and speaking wiser than it knew.

I do not hear of any definite movement yet for the usual demonstration of the 31st of March, but have no doubt it will come in some form. I do not know as the stir among a small portion of the Spiritualist part of Boston has any connection with it; which has during the week been quite a feature of interest, it has certainly accented Spiritualism and brought it for the moment quite to the front. I refer to the visit of a delegation of the saints in the form of men, women and children, from the New York and Brooklyn Lyceums, in number about eighty. Mr. Hatch, the able conductor of Lyceum No. 2, of this city, being the active manager of this temporary immigration. It has been a week of great enjoyment, not only on the part of the visitors but to the Boston Lyceum and its friends also. It has been one round of festivity from their advent into this city Sunday morning, beginning their frolic with a breakfast at the Hampton House, on invitation of Bro. Colby of the *Banner*. It was rather a large family for this lonely editor—eighty at breakfast, and the next day washing day too; but as he is not blessed with any family, and not likely to be as things go, it was simply concentrating the duties of many years into an hour, and I am happy to say he is none the worse for the effort and upon the whole rather better. I think he has mixed up with the frivolities of life during his week more than has been customary with him in his late and ripe years. It is hardly required to go into minutia of what has been done in this connection, during the stay of this party—there was usual Lyceum display Sunday morning in concert, and a grand welcome and speeches and songs and recitations at Amory Hall in the evening; George A. Bacon acting as chairman. A social gathering and ball on one evening, an artistic entertainment on another, all the places of interest in this old city visited during their stay, and on Wednesday a grand dinner, some two hundred or more sat down to a feast of good things, and it was no second rate affair, but done up in first class style, and the speeches as Mr. Holmes the poet and wit, who presided on this occasion, called the names, were of a very interesting character. I do not know when I have enjoyed anything so much as I did this dinner, and the wisdom that followed it, and this was the expression of all.

The parting words were said at the *Banner's* circle room; Messrs Colby and Rich offering the hall for the purpose and three hours were spent there in listening to parting words from several from each of the three lyceums, and other friends who gathered, and as the afternoon drew to a close, the exodus took place, the New Yorkers to their homes by the railroad train, and the Hub-bites to theirs, all feeling and more or less saying that it had been a few days most delightfully spent, and many promises of repetition in the future.

I was hardly aware that the managers of the lyceum were capable of getting anything up in such good shape, there was generosity somewhere, for the lyceums don't have large bank accounts, and that is why I was so agreeably disappointed. I made some very pleasant acquaintance, and so did they all I dare say, and I think such social intercourse has been here described, encourages the workers and helps the growth, and adds to the attraction of Spiritualism.

#### Convention of Spiritualists and Liberalists.

The fourteenth annual meeting of the State Association of Spiritualists and Liberalists will take place at Stuart's Hall and Hamlin's Opera House, Battle Creek, Michigan, commencing Wednesday, March 24th, and closing Sunday, March 28th. Some twenty-five or thirty of the most distinguished speakers and mediums are expected to be present. Mrs. Olie Childs Denslow and M. C. Vandereock, assisted by the Battle Creek choir, will furnish singing for the occasion.

Railroads will give the following reduced rates: Northwestern Grand Trunk, 2 cents per mile each way; tickets good from March 22d to April 1st, inclusive. Grand Rapids and Indiana, at rate of one fare and a third for round-trip tickets, from March 22d to 31st inclusive. Michigan Central, 2 cents per mile each way, March 22d to 31st inclusive. Chicago and West Michigan, delegates will pay full fare going and 1 cent per mile on returning, if members of the State Association, with secretaries' endorsement on the card. Flint and Pere Marquette, round-trip tickets at the rate of 2 cents per mile.

The following hotel rates can be secured at Battle Creek during the Convention: Potter House, \$1.25 per day; American House, \$1 per day; meals under the Opera House, all hours, at 15 cents per meal.

Committee of Arrangements, Battle Creek:—A. A. Whitney, Chairman; G. S. Cole, Dr. J. V. Spencer, R. B. Cumming, Abner Hitchcock, Mrs. F. Brooks, Mrs. Horace Clark, Mrs. L. E. Bailey, Mrs. A. J. Fishback, and Mrs. John Estelle. B. F. Stamm, L. S. Burdick, Mrs. L. E. Bailey, Directors. Dr. A. B. Spinney, President. Miss J. R. Lane, Secretary.

This is expected to be one of the largest meetings ever held by this Society in the State. Certificates may be had by writing to either the President or Secretary of the State Association. B.

Mary J. Bennett, Woodland, Yolo Co., California, writes: "Your packages of MIND AND MATTER came safe to hand. I have long desired your paper, for I saw you were battling for the truth and the down trodden. May the good angels be your guide for truth and right."



## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

ETHAN ALLEN.

Good Morning, Sir:—I was a somewhat prominent character when I was here. I was known among men as Ethan Allen. There were a great many lies told about me, and especially by the theological fraternity. There was one thing they told about me which I particularly desire to contradict; and that was, that I advised my dying daughter to die in the belief that the atoning blood of Jesus Christ was the complete atonement for sin. I never gave her such advice, for I never believed it myself. I did tell her, however, to endeavor to satisfy her own mind as to what it was her duty to believe, and that whatever that belief might be, it was all sufficient for her in her dying hour. I freely confess to you that I have half-remembered my earthly views of religious duty, but not wholly so. I have seen a man in spirit-life—Darwin, the father of the present Darwin. I have talked with him, and he says his views have not changed. He realizes that he has himself undergone a change, and that he is a spirit. I have realized the same thing, but I wish to say that my materialistic ideas are the same as they were when I was here. I have communicated through Fanny Conant once or twice and through others.

I come to-day to benefit myself. All spirits who have advanced, have a desire to benefit the people here. There is benefit to both spirit and portals in the returning visits of the former. There is one thing I would like to describe to you, and that is, that spirits may control without being cognizant of it. The double, as it is called, occurs with spirits as with mortals. Many times the form appears when the spirit is not present. To the spirit this is like a dream. A spirit may be at rest in one place, and the spirit body, following other attracting influences, wandering elsewhere. I will now give way to those who were trying to force themselves in when I took control. I had no wish or intention of being selfish, but thought a lesson of patience would be useful to them.

ETHAN ALLEN.

[I will here say that just before that spirit took control, "Wild Cat," the Indian guide, told me that there was quite a struggle between three spirits as to which should take control.—J. M. R.]

FREDERICK JESSUP.

I'm a coming, but I tell you, it is mighty slow work. It is hard to get a fellow's wind. Well, it may seem a kind of strange, but I am here. If I had had a little more wind, that other fellow would not have gotten in before me. My name is Frederick Jessup. I lived at Elkton, Maryland. I was a married man. It is thirty years since I went over. I was known as "Fatty Jessup." I weighed over three hundred pounds; so you may know how I feel in this form [looking contemptuously at the spare and slight form of the medium.] I went to all the feasts and junketings I could get to. I lived well. I enjoyed myself. My reason for coming here to-day is because a man, or a spirit, whichever you choose to call him, told me I was too selfish and glutinous for my spiritual welfare. It seemed to me that wherever there was a feast going on among city or other officials, I was sure to be attracted there. I would fasten myself upon some one like myself, through whom I could enjoy the delicacies provided there. This man tells me that all this has got to stop. Let me see; what's this his name is? I'll tell what he done when he was here. He was one of these fellows that could make his voice sound in any direction. [A ventriloquist?] Yes, that's it. His name is Blitz. He told me to try his advice, and that I would then get rid of some of this shortness of wind. It almost kills a fellow. [Puffing and blowing.] Zounds, but air is scarce here. [He was advised to follow spirit Blitz's advice.] I'll tell you, I want to take your advice, but it is pretty hard for a big fat man to go dusting around as you advise me to do. Don't you think I could open a kind of office and do this business you speak of sitting down? [He was advised to exert himself as the best way to get away from his old earthly habits.] I think I have relatives living near Elkton, but I don't know. I was engaged in farming until I got too fat to work, and then I hired others to do it. Good-bye. I hope you will prosper, and I thank you.

FREDERICK JESSUP.

SIR WILLIAM THOMPSON.

Well, Sir:—All men in this life have a desire for something, and to be something. My desires, wishes and thoughts were all directed upon one especial study. That study was the starry heavens above us. I was an astronomer and it gives me pleasure to say that I am pursuing that study as a spirit. To look over that bright expanse with eight hundred millions of other worlds in one system, is absorbing to a contemplative mind. That estimate of the number of the stars is but approximate, and yet it is hard for even a spirit to comprehend this vast systems of worlds. With such an immensity of space as this before us, to hear an intelligent being ask such foolish questions as "Where is the spirit-world?" is amazing. The refining process which is brought to bear upon our spirits, is brought to bear on those myriads of worlds. All spirits will find a sphere of refinement equal to the amount of spiritual light within their own natures. My earthly dwelling place was Cumberland Square, London, England, and my name Sir William Thompson. I have controlled this medium five or six times, and I will control him in the future, as I find I can do so more perfectly each time I attempt it. The condition of the medium will not, at this time, permit me to impart to you the especial matter I desired to do. I will return again and say to you what I intended to say now.

SIR WILLIAM THOMPSON.

JOHN ELLISON.

Go quick—go quick. It is very dark here. Oh! it is black. I come here to give you some advice. Don't ever sell rum. It is a bad business (grasping his throat). Oh! when; I'm accused on all sides of ruining certain men. I don't think I'm to blame. I did not ask them to come into my place. Oh! back—back, I say (as if motioning persons away with his hands). They surround me like a troop on all sides. My name is John Ellison. My place was at the corner of Franklin and Poplar streets, in this city (Philadelphia). It is several years since I passed away. What can I do to get rid of these haunting spectres? Back! I didn't do it. I died of something about the aorta. I think they called it rupture of the aorta. I left a wife and son. I think they are in the same business still. My son had better leave that business, if he knows

when he is well off. I did not believe in any of this after-life, but I know it now. I cannot tell you how I came here. All I know about it is this: I experienced a floating sensation and then a jar when I struck here. Then I found myself talking. That is all I know about it. JOHN ELLISON.

(The medium was almost knocked off his chair as this spirit took control. The spirit was fully advised as to the steps necessary to advance out of his condition of wretchedness.)

JOHN HOWARD.

Good Morning:—You had in the case of the spirit who was just here, one who lived off the frailties of his kind. His mission was to pull down. My mission was to raise up. Here you have the contrast I desired to convey to you. Oh! what music greets the departed spirit who labored for the good of humanity. What flatters it what your creed may be, if your purposes and actions are to do good. I cared not what men, women and children believed. I was only concerned about their wants regardless of creeds and religious connections. I have by so doing realized in spirit-life all that heart could desire, and I could wish that all others would follow in my footsteps. While that man, who before controlled, is haunted with frightful spectres, I am followed by the aged, the infirm, the young, whom I strove to raise up from degradation and mental, moral and physical infirmities and sufferings.

JOHN HOWARD.

HELEN WESTERN.

I am one who lived a gay life—a fast life. I enjoyed every physical gratification, and that was all I cared for. There is an old poem which says: "Time sowed to seed, will reap its own reward." I can truly say this is so in my case—riotous living—debauchery and horrid mirth. Can you ask a deeper hell than this? Yet this is my condition. What I wished in coming here to-day, is to ask counsel of you. You are engaged in a noble work. You make no exception among your spirit visitors. I thank you for this. I would not have come here had I not felt I had your sympathy. A sister of mine is in spirit-life, but in a higher and better condition than I am in. You have often seen her in materialized form. My name is Helen Western. I have not met or communicated directly with my sister, but have done so through intermediate spiritual channels. (The advice asked was given and I have reason to know it was acted upon, and this contrite spirit enabled to meet her spirit sister, Lucile Western, as I have seen them both materialized through Mrs. Bliss at the same time on several occasions, at public seances, each sister pantomining their respective theatrical roles.—J. M. R.)

## Spirit Communication.

Mr. ROBERTS:—The following correspondence explains itself and the accompanying spirit communication:

BALTIMORE, Feb. 2, 1880.

Mr. Wood—Dear Sir:—

We had a circle last night and your little granddaughter Helen came, giving the following message. The medium was Mrs. Powell, from your city, and well known here. She has been with us now nearly three weeks, both her and her son, who have given general satisfaction in all their circles as well as private sittings. This message from little Helen came while Mrs. Powell was singing. The room was nearly dark; we could just discern each one in the room. There were twenty persons present. Helen gave me the communication and asked me to send it to you. So I will enclose it, hoping to see it in MIND AND MATTER next week.

I am respectfully yours,

Mrs. W. NEWCOMB,  
No. 26 N. Eutaw St., Baltimore.

## LITTLE HELEN'S GREETING.

Little Helen comes to-night  
Into your circle here so bright,  
To tell you of her happy home;  
To tell you all, with love I come.  
Love is God, and God is love,  
Enjoy'd by us so pure above.  
How pleasantly we pass our time;  
Enjoy each comfort we define;  
Love for all, and hate for none;  
Enter then our loved domain,  
No spirit enters there in vain.

I want my Grandpa Wood to have this communication so that he can see that I think of him, and that I go wherever I find mediums. I want my grandpa to know how much I love him, and my papa and mamma, and everybody; and I want to see this in the MIND AND MATTER, if good Mr. Roberts will put Little Helen's writing in it; and I want my grandpa to have this for himself to keep. My grandma learned me to write.

LITTLE HELEN.

## Platform of the National Liberal League.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be secured under present laws and proper legislation, and finally to be guaranteed by amendment of the United States Constitution, including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.

2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal, civil, political and religious rights, irrespective of race or sex, to be secured under present laws and proper legislation, and finally to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.

3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE in this secular republic, to be secured under present laws and proper legislation, and finally to be guaranteed by amendment to the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

H. L. GREEN, Chm. Ex. Com.,  
Salamanca, N. Y.

Thomas J. Lewis, M. D., 425 Clermont avenue, Brooklyn, N. Y., writes: "I, and many thousand others are glad that the angels have given you the inside of the spiritual track for the defence of all honest mediums and promulgation of our divine spiritual science against all conservative, weak-kneed, dish-water Spiritualists and opponents of every name. Hold on to the reins with an iron grip of truth, equity and justice, and with the help of the angels MIND AND MATTER will be sure to win the race, and all the angel hosts will respond, 'That's what's the matter.'"

## BLACKFOOT'S WORK.

ASSISTED IN DEVELOPMENT.

SANDWICH, Mich., Jan. 23, 1880.

Mr. Roberts:—I received the magnetized paper. The Indian spirit came and controlled me and answered my questions. My neighbor has or is going to send for some of it.

MRS. SILAS FISH.

"PUTS IN A PERSONAL APPEARANCE."

DARTEN, Wis., Feb. 10, 1880.

Brother Bliss:—I am pleased to report that one of "Blackfoot's" band put in an appearance personally to me while wearing the magnetized paper. Yours fraternally, WILL C. HODGE.

ITS WORK IS A WONDER.

WISSAUCKEN, Phila., Pa., Feb. 11, 1880.

Dear Friends—Mrs. Roberts and Bliss:—All came to hand. The paper is wonderful. The purpose I got it for, it did its work well and made a perfect cure in that case. I want two more for another part of my body. Its work is a wonder. JANE E. A. WILLIAMS.

NERVOUS HEADACHE CURED AND MEDIUMSHIP DEVELOPED.

PHILA., March 7th, 1880.

Mr. James A. Bliss:—

DEAR BROTHER:—I received two sheets of your magnetized paper, the first I used upon my head when suffering from a severe nervous headache, caused by excessive study. I bound it upon my head and was entirely relieved in fifteen minutes, so that I continued my studies all the evening without a return of the pain. The second sheet I used to develop writing mediumship. I placed my left hand upon the magnetized paper, and in five minutes my hand containing the pencil was forcibly carried across the page, which continued as often as I placed my hand at the beginning of the page, this continued for nearly half an hour when my hand began to be carried in a perpendicular as well as parallel direction; my paper had now lost its power, and I would like another sheet and await and expect further development of this wonderful power. Yours respectfully,

E. S. CRAIG,

514 Pine St.

BLUE FLOWER'S VISIT TO CHICAGO, ILL.

CHICAGO, Ill., March 5th, 1880.

Mr. Bliss:—

DEAR SIR:—The magnetized paper came safely to hand, and many thanks to Red Cloud, Blackfoot and the medium. My husband used the paper, placing it over the stomach. It made him very sick at first, and he threw off a great quantity of bile; after which he felt much better, and has improved very fast since. I would like for you to send him some more of the paper, and would like Blackfoot to send me some for development. Please mark so I will know them apart.

There was an Indian girl came and made passes over the Doctor the first night he used the paper. The Doctor sees spirits, but this was one he had never seen before. Medium height, coarse black hair hung down her back; white waist and leggings, short red skirt and moccasins. Perhaps you know who it was. If you can get a communication from our spirit friends, either for the Doctor or myself, send it to my address, and I will send you the price for the same.

MRS. J. A. CLARK,

157 Clark Street, Chicago.

[The description is perfect of our Indian guide Blue Flower.—JAS. A. BLISS.]

BLACKFOOT CONTROLS A CHILD MEDIUM IN TENNESSEE.

HENRYVILLE, TENN., Jan. 25, M. S. 32.

Bros. J. M. Roberts and James A. Bliss:

I am in receipt of the magnetized papers. When I wrote for the papers I asked for spirit Blackfoot to come with them. Yesterday at eleven o'clock I received the papers. My wife nor no one on earth knew I wrote for them till after they came, but you and those you let know it. And in the evening our little daughter was heard grunting and manuevering like an Indian; but little was said till after supper, though I had great anxiety that Blackfoot would come. So, while reading the proposition of Bro. Bliss's band in MIND AND MATTER of the 10th inst., before I found it in the 17th and last number, although I read two days before Blackfoot controlled the little medie. He told us he came with magnetized paper to "well" us, and told us how to use it. He rubbed the medium's hands over the stove; patted it at a fearful rate, when the stove was hot enough to sizzle water or spittle, for I spit upon it to know the truth; but it did not hurt the medium in the least, when the same, perhaps, would have ruined my hand. He then worked over my wife—different a little to most of our former healing spirits. After he had worked over my wife, I wished him to doctor me; but he said he must work on his little medium. So he worked and talked for some time, and called for a chew of tobacco. My wife gave it to the medium, and she chewed it and spit, and bragged about it being good tobacco. We told him it would make the medium sick. He said if it did, he would "well" her. Then, after the medium began to get sick, he told us he wanted to puke the medium—"her front sore—bad cold—lump in front." So he got out to let her puke; but said he would stay all night with us. That was Friday night the 24th inst., and this, Saturday morning, 25th inst. So we are all up, and Blackfoot has taken control again, and says he "help Mrs. Choman get breakfast." So he says he happy, and proposed to grind the coffee, and asked me to go out with him into another room where the coffee mill was. I went, he ground the coffee, talked, laughed and seemed to be well pleased. Brought the coffee and gave it to my wife, and continued control till breakfast; then left control for the medium to wash and eat breakfast, and he would eat breakfast with my wife. So after the control left I asked (and winked at my wife) why the coffee was so weak. Then I asked the medium if she ground any coffee that morning for breakfast. She said "No." I did this to know if she was conscious of what she did. As soon as breakfast was over he took control again, talked more, and said he would go with my wife to milk, but would not leave, nor would be here when I wrote. So what done all this? Am I insane? and does my insanity connect me, wife, medium, Roberts, Bliss and his spirit band, magnetized paper, present and future, heaven and earth, God and his children, both in and out of the flesh? We can only see the beginning of this truth (not insanity). I feel that I am blessed above my neighbors and

above my real deservings, by my spirit friends, in both earth and heaven.

Bro. Bliss, while Bro. Roberts is commanding the army of armies against the world, flesh and devils, or darkness, you are furnishing the supplies for the head centre of this most glorious army. It is now not necessary for me to ask God to help, but let me give him all the praise and thanks that I can for it.

See me out 77 miles from a circle, "Blackfoot" came this morning and says tell Bliss, Dutch John will go with this letter and he stay and well big squaw my wife. John is a Dutch spirit that is trying to loosen the tongue of a medium who is but 11 years old; question him and inform me the result. You are at liberty to use my letters as you please and me too. Yours truly,

J. J. PENNINGTON.

["Dutch John" did appear and confirm what "Blackfoot" said.—J. M. R.]

## KIND WORDS.

James Griswold, Box 521 Amsterdam, Montgomery county, N. Y., forwarding subscription writes: "I like your paper; am taking the Banner also. I tell my Spiritualist friends I like your paper better than the Banner. I like your bold stand for mediums and your out spoken stand against all fraud as you understand it, it strikes me as being in the right direction. Go on! Go on!"

E. C. Wagner, Fort Seneca, O., writes: "I have read your excellent paper with much interest for some time. I find its columns filled with insurmountable truths, and those who love truth should read it. I admire your cool and unwavering style in defence of mediums and the way you fight the enemies of Spiritualism is unequalled, and I think those who endeavor to oppose or try to overthrow Spiritualism will find that MIND AND MATTER will be enough for them. Enclosed you will find the amount for the renewal of your paper for six months."

Wm. Magoon, Monson, Piscataquis Co., Maine, writes: "I have been the recipient of specimen copies of your paper, but have hitherto felt too poor to subscribe, but the last number sent opened my eyes better in regard to the true situation in the spiritual field, and the necessity of all true Spiritualists who wish the emancipation of humanity, doing all in their power to strengthen and sustain you in this terrible conflict between the light and inspiration of the present, and the darkness and dogmatism of the past. I admire your fearless and independent course."

Mrs. H. J. Severance, Tunbridge, Vt., writes: "The communication in the last MIND AND MATTER from Rev. Herman Bisbee, was like good news from a far country to us, and will be to hosts of other readers. We knew him well when his home was in Derby, Vt., before he became a Universalist minister. He was always a candid, careful man in his life and speech. We have heard him make the same statement of his views years ago in our own home in Glover, Vt., which he now gives to the public in your paper. We are very happy to bear witness before the world of the genuine truthfulness of this communication. He was located in Boston over a Unitarian Society where he passed away quite suddenly last summer. Oh, how it daily rejoices our hearts to hear from the dear ones who have crossed over to the shining shore, and are waiting for us to come. Let them come, to the sad and bereaved ones of earth and breathe into the faithless hearts, sweet hopes and bright anticipations of the spirit home which awaits every child of earth. Angels bless you in your noble work evermore!"

Ireneus Neuse, Warrenville, Dupage Co., Ill., writes: "Your paper still continues to come to hand regularly, and is eagerly perused. In the last issue I see Bundy's list of editors-at-large, and wondered why D. P. Kayner's name was not associated with them, as by reading the R. P. Journal one would think he was the only medium in the great city of Chicago. I have watched for quite a while to see some other advertisements of Chicago mediums, but none appear. I am personally acquainted with about two hundred Spiritualists in Chicago, and all of them are good, honest people, and many of them are good mediums, representing most of the phases of mediumship. I will now attempt to give you a list of names to send specimen copies of MIND AND MATTER. I have been sick for a month—not being able to write or do anything else. I feel as if I was going home soon to the house which I have prepared in the Summerland, by the deeds I have done in the body. My daily prayer is for the change, as the many glimpses I have had in the beautiful land of flowers makes me want to go there, where I can mingle more freely with the spirits of the new birth, than I can here do with the unfavorable conditions of earth and matter."

L. Perkins, Osceola, Ala., writes: "By request I forward you the address of H. W. Beckett, solicitor of becoming a subscriber to your valuable paper. I hope at no remote period you may have many subscribers in our county. The able and firm support you have extended to the mediums of our country in opposition to the violent and malicious attacks made upon them by the editor of the R. P. Journal, cannot fail of being justly appreciated by the generous sentiment of all true Spiritualists. If all sincere votaries to our divine philosophy had manifested the same degree of firmness to resist wrong this hydra-headed monster (Jesuitism) would have been strangled at the period of its birth, and a large number of mediums would have been added to our list; the coarse and violent assault made by this (Don Quixote) Col. Bundy has intimidated many from allowing their names to be made public, as the penalty is well known; that no person can exercise this divine gift with any degree of notoriety without being cast under the cloud of suspicion, by this malevolent publication. If a just degree of modesty could now be exercised by this military genius to revise a list of the mediums that he has denounced as frauds, etc., made attempts to drive into obscurity, the lesson would be instructive to a higher degree of humility, as I believe none can be found in this list that have not been fully vindicated and gained a triumph over his futile efforts, but manifestly the record of the past affords no lessons for his instruction; apparently remaining unconscious that a continued cry of fraud, fraud! furnishes no evidence unless supported by a class of testimony bearing an index of character, entitled to fair degree of credit, quite clearly shown that but a small amount of such proof has been furnished in any of the miscellaneous attacks made upon persons that he desired to make victims."



## MIND AND MATTER.

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J. M. ROBERTS

PUBLISHER AND EDITOR.

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## DARKNESS VEILS THE EARTH NO MORE.

How William Penn would have groaned in spirit could he have foreseen that in the Commonwealth founded by him on Quaker principles the time would come when Good Friday would be a legal holiday! And yet such is the case in Pennsylvania, and next week not only Catholics, Episcopalians and Lutherans, but also Jews, Presbyterians and Spiritualists must keep this Fast, whether they like it or not. Hence it may not be amiss to inquire a little into the origin and meaning of a holiday which we are all of us called upon by an unconstitutional statute to observe.

Of all the festivals of the Church, Easter, of which Good Friday is the preparatory fast, is, it must be confessed, the most ancient and venerable. On this Sunday, if on no other, every good Catholic is bound to receive the sacrament or mystery of the body and blood of Christ. In France children, having first been taught in the catechism the Ten Commandments, are then instructed in the Commandments of the Church; one of the latter being *Vendredi chair ne mange pas*:

On Friday, meat  
Thou shalt not eat.

While another is, *En chaque Paques communiqueras*: that is, at every Easter thou shalt take the sacrament.

Why does the Church celebrate with such pomp the paschal feast? Because on that day our Lord rose from the dead. Why do the Jews celebrate their Passover at about the same time? Because it was at the vernal equinox that Israel came out of Egypt. Why did the ancient Egyptians celebrate the same feast? Because the Nile arrived at its crisis of inundation in March, the fertilizing waters being believed to flow down from the very throne of God—that is, of the Sun when in the constellation of the Bull. The Persians, the Phenicians, and all the nations inhabiting the basin of the Mediterranean in like manner kept this feast, though each had, for the vulgar, a different explanation of its meaning; the underlying truth, however, simply being that they each and all rejoiced because the winter was over and the joyous summer months were nigh at hand.

As Christmas, the 25th of December, when the days begin to lengthen, was celebrated by heathens and Christians alike as the birthday of the unconquered Sun, the Light of Light, so Easter was, and still is, the eumenical festival of the resurrection of the same divine laminary above the Equator; or, in other words, his emergence from the hell and grave of winter. In the symbolism of the Old Testament when the Sun is below the equator, Israel is in Egypt, and his rising above the line is the Passover and the crossing of the Red Sea. Then the Lord triumphs gloriously, that is, the Sun shines brightly; and in bringing up the children of Israel (who are "as the stars of heaven for multitude") into the regions of long days and summer months, he throws "the horse and his rider," that is, Sagittarius (the gloomy genius of November), who follows after, into the sea, in other words, below the horizon. The study of a celestial globe can alone make this quite clear.

The vernal equinox thus became the beginning of the Israelitish year, the first month of which was called Nisan; and the astronomical significance of the Jewish worship is further betrayed by the fact that the full Moon, or the 14th of Nisan, was, and still is, the day fixed for the feast of the Passover. The Church, giving a new name to the old religion, adopted the pagan "Day of the Sun" as a weekly holiday, and thereafter always celebrated Easter on the Sunday next after the paschal full Moon. "The first day of the week they came unto the sepulchre at the rising of the Sun." In the Roman breviary and missal the feast is called indifferently *Dominica Resurrectionis* and *Pascha*, or Passover, from which the French name *Paques* is derived. Our term Easter is from the Saxon goddess Ostra, the personification of spring, from the word *Ost* or East, the rising sun. Her worship continued to be celebrated in many parts of the north of Germany, down to the beginning of the present century, by the kindling of bonfires and numerous other rites. A profusion of lights is the peculiarity also of the mass celebrated on Easter Sunday by Catholics and by the Greek Church. Even in the Church of England two candles are permitted on the altar "to signify that Christ is the very true light of the world."

Among the Phenicians the Sun-god was called

Adonis, and the preference of the Jews for Adonis, who was distinguished for his personal beauty, above the cloven-footed and long-nosed symbol of Jehovah, is shown by their invariable substitution of the one name for the other. For instance, in chanting the Shema the modern Jew does not say as we do: "Hear! O Israel, the Lord thy God is one Lord;" he says (in Hebrew), *Adonai, thy Elohim, Adonai One*. Now this Adonis was represented in pagan rites, as Julius Firmicius tells us, by an image which, on a certain night, was laid out upon a bed, and bewailed in doleful ditties. "After they had satiated themselves with fictitious lamentations," as we still are accustomed to do on Good Friday, "light was brought in: then the mouths of all the mourners were anointed by the priest, upon which the latter, with a gentle murmur, whispered: 'Trust ye, communicants, the God having been saved, there shall be to us, out of pains, salvation.'" This address is strikingly like our own beautiful Easter hymn:

"Trust ye, saints, your God restored,  
Trust ye in your risen Lord;  
For the pains which he endured,  
Our salvation have procured."

For the true origin of the Easter festival, however, we must go further back still, even to Egypt and the bull Apis. The latter represented the Sun in Taurus, the zodiacal sign of the Bull, through which constellation anciently the sun passed at the vernal equinox. Hence also the worship paid by the Israelites to the golden calf. By the precession of the Equinoxes, the sun, at the epoch when the Lord of glory is said to have been made flesh and dwelt among us, was no longer in Taurus on the 21st of March, but in the constellation Aries or the Ram. Hence the Belshazzar or worship by the Celtic nations in the spring of the year of the Sun-god Baal by the slaughter and roasting of a ram lamb, a ceremony which survived at Dartmoor, England, according to *Notes and Queries*, as lately as 1853. The church also still clings to the symbol of the Lamb in its sacred architecture and its liturgy, in preference to what would now be a more appropriate emblem.

"Where the paschal blood is poured  
Death's dark angel sheathes his sword,  
Israel's hosts triumphant go  
Through the wave that drowns the foe.  
Praise ye Christ whose blood was shed,  
Paschal Victim, Paschal Bread;  
With sincerity and love  
Eat we manna from above."

The Sun, however, by the precession of the equinoxes, is now really (though not for astronomical purposes) in the constellation Pisces at Easter, so that for the golden calf and the paschal lamb we ought properly now-a-days to substitute the sacred emblem of the Fish, as indeed our Lord signified. For, after his resurrection, "Jesus then cometh and taketh bread and giveth them and fish likewise." The early Christians understood the significance of this communion, if we do not; and the Fish as representing Jesus Christ is a frequent symbol in the Roman catacombs. As it is, every good Catholic will eat bread and fish on Good Friday of next week in preparation for Easter.

At the paschal festival of the Jews, both of the two annual crucifixions of the Sun are commemorated, the roasted lamb symbolizing the Sun in Aries; while the bread and wine are, in one sense, the body and blood of the same God in autumn; because by the miraculous action of the Sun not only is the grain ripened, but the sap or water contained in six water pots (the six summer months) is turned into wine. During the remaining six months we are dependent on the five leaves, which represent October, November, December, January and February, and the two small fishes, which represent March, or the zodiacal sign Pisces; our real benefactor being the Sun, the fountain of life to both the animal and vegetable kingdom. The twelve baskets full of the fragments mentioned in the allegory of the multiplication of the loaves and fishes moreover represent the twelve months of the year, each of which is crowned with the bounty of the Lord.

In Russia it is the custom to salute everybody one meets on Easter morning with the words "Christ is risen!" the correct reply being "He is risen indeed," as in the versicle and response in the Roman Breviary. The story is told that the late Emperor Nicholas going out of his palace one Easter morning gave the customary salutation, "Christ is risen!" to the sentry at the door. The latter however instead of making the orthodox reply, "He is risen indeed," presented arms and exclaimed: "It is a lie, your Majesty." The Czar was naturally indignant at such an insult, but on finding that the sentinel was a Jew, he overlooked the offence. This irascible ignorance of an Israelite would not have been so impudent if he had understood his own religion; he would have known that the resurrection of Christ is no more a lie than the exodus out of Egypt. That is, neither story is a lie, but both are sacred allegories, setting forth the triumph of the Lord of Hosts, the Redeemer of the world over the captivity and death of winter.

Both Jews and Christians are largely indebted for their theological dogmas to Persia, in which country the Sun-god was called Mithra. He was not only born on the same day as Christ, but he died, was buried and lamented like him, and finally was raised from the dead, the priests telling the people that the death of their God had brought salvation to them. At the vernal equinox, the Persians celebrated a festival, the principal feature of which was the breaking and distribution of bread. It would be interesting to trace this custom to the baking of hot cross buns on Good Friday, which still survives, especially in England. In that

country they are slow to change, and though the boys no longer as formerly run about the streets of London on Easter morning crying:

Christ is risen! Christ is risen!  
All the Jews must go to prison.

yet a certain ignorant prejudice against the various religions from which their own is derived, still exists in the mother country. But alas! we are all of us only too slow to follow the exhortation of the Apostle to the Gentiles, which is, to "keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." It is at this time especially, when every thinking man is looking into the foundations of his faith, that sincerity and truth are called for.

We will only add, while thus inviting the attention of our readers to the heathen origin of the Easter festival and its astronomical significance, that he who will not reason upon the facts we have presented is a bigot, he who cannot is a fool, and he who dares not is a slave.

## "SHALL IT HAVE A CENTRAL AND UNITIVE IDEA—SPIRITUALISM?"

In answer to the above question, Giles B. Stebbins, in the last number of the *Religio-Philosophical Journal*, attempts to make it appear that there is no central and unitive idea connected with the Michigan State Association of Spiritualists and Liberalists. Mr. Stebbins' demonstration of disapprobation of that Association is called forth by the meeting of the March Convention of the Michigan State Association of Spiritualists and Liberalists. Of that Association Mr. Stebbins says:

"Our Michigan State Association of Spiritualists and Liberalists does not have a single and central idea, but includes the education of the people in Spiritualism and in Liberalism—which is practically doubt and materialism—as leading elements. Hence, inevitably, conflict, chill, perturbation and decay. Change it so that our unitive idea shall be the spiritual idea, and the way opens to harmony, warmth, unity, life, and a larger liberty than now. All this I say not to impugn the aims or conduct of the officers working in that society, or to deny what good and true work it has done, but as the frank expression of earnest opinion."

"Some may say that a State Society of Spiritualists would have fewer members and helpers than our Association in its present shape. I think it would have been more ere long, but give me fewer and feebler to outward seeming under one white banner if need be. I want truth and light first, and so we shall conquer."

I shall feel that a great step in the right direction has been taken at our coming yearly meeting at Battle Creek in March, if the State Association shall fairly become a *Spiritual Association*. Not expecting to be present, or to reach home before May, I write this open letter for what I strongly feel is the common good."

If Mr. Stebbins is a member of the Michigan State Association of Spiritualists and Liberalists, he would do well to tell his readers how he came to join an association that had no "central and unitive idea" on which to rest. We have not so poor an opinion of Mr. Stebbins as to suppose that he would blindly identify himself with an association that was without a "central idea" to attract membership. It would naturally seem that Mr. Stebbins went into that Association thinking that it could be captured and perverted to other objects than those for which it was instituted. That Association was formed with the view of making a united stand against the so-called Christian clergy, Catholic and Protestant, who are laboring wherever opportunity offers to overthrow freedom of religious opinion in the United States of America. It has become a common thing for political parties to be governed in their action by their estimate of the relative influence of the respective religious sects; and by the consideration of the number of votes their nominated candidates for office can draw on account of their sectarian affiliations. It is no uncommon thing to see politicians appealing to the religious leanings and prejudices of voters for and against candidates for office. The same may be said in relation to the various secret orders, the influence of which, in political affairs, is felt at times with overruling force. Indeed, to join a church or some secret order has become almost a necessity, if men desire to reach public positions of trust, honor and profit.

All this is seriously felt, and made evident by the nature of the legislation that is constantly sought and attained relating to sectarian interests and against the social, civil and religious rights of non-sectarian citizens. Laws that were a burning disgrace to the people who placed them on the statute books of the States of this Union, and which are manifestly antagonistic to personal liberty and the constitutional rights of American citizens, are permitted to remain there unrepelled as a standing menace to the exercise of freedom in religious affairs. Other laws are constantly passed, the attempted enforcement of which, at this time, would raise a storm about the ears of their authors, but which may, at no distant day, if matters are allowed to proceed as they are going without resistance, become the cause of a bloody intestine conflict. By whom or how is this calamity to be averted? This is the question we would have Mr. Stebbins to answer.

If the state of affairs in politics and legislation is so menacing to republican institutions, what have we not to fear from the influence of religious and sectarian bias in administering such legislation in the courts and by executive officers of every grade of dignity and power. Juries are drawn and controlled, too frequently, in accordance with the religious prejudices of those concerned therewith; and it is the most common thing to hear lawyers questioning witnesses as to their religious beliefs, in order to destroy the influence of their testimony and to bias the minds of sectarian jurors. Learned Judges who, outside of their narrow and bigoted religious prejudices, are honorable and just men, too often allow this perversion of justice and law to pass unrebuked; or if they notice it at all, only do so to give em-

phasis to these attempts to convert the courts of the land into engines of persecution and wrong. In this matter we know whereof we speak, for we have felt the weight of this oppression ourselves, and we have made a covenant with our conscience that we will only cease our efforts to put an end to this state of things with eternity, if its accomplishment requires so vast a period.

Especially does it behoove Spiritualists to invite the aid and co-operation of all friends of personal and civil freedom to make head against the constant encroachments of religious bigots and sectarian organizations upon the rights and privileges of individual citizens. It was with that view, as we understand it, that the State Association of Spiritualists and Liberalists of Michigan was organized. It was around that great and most important "central and unitive idea," that the influential body in question was formed. It was never intended that it should become a means of propagating both Spiritualism and Materialism. If it had been, it would have received no countenance or support from either Spiritualists or Materialists. It was intended solely to secure to both Spiritualists and Materialists the right to think and act for themselves, without let or hindrance from the adherents of the compactly organized so-called Christian sects, in any manner whatever. That Mr. Stebbins should take any other view of the matter is amazing, if he was ever honestly and sincerely in favor of the organization of a Liberal movement. We cannot conceive how he could more misrepresent the objects of the Michigan State Association than he has done in the following intimation of its objects. He says:

"A society for educating the people in Spiritualism and materialism" (the latter term unworthy of a capital letter?) "sending out its missionaries, and circulating its journals and books, advocating both, is like a society which should educate people in the dogma of eternal hell and the idea of universal salvation—both; that is, would teach opposite and conflicting doctrines; the society would pull both ways and so break apart and end."

"To walk together and work together we must walk the same way, work to the same end, and in the light and inspiration of the same central, unitive and leading idea."

"Logically, therefore—and in the Spirit deeper than logic—let Spiritualists organize for Spiritualism, do their missionary work and circulate their journals and books for its growth and extension, put it in the front, engrave and blazon it on their banners."

"I shall feel that a great step in the right direction has been taken at our coming yearly meeting at Battle Creek in March, if the State Association shall fairly become a *Spiritual Association*."

We are at a loss to decide whether this attempt to subvert and oppose a general Liberal movement is animated more by a lack of judgment than by a want of principle. That it is a total misrepresentation of the objects of the Michigan State Association of Spiritualists and Liberalists is certain. The sole aim and object of that Association was to assert and defend the right of free thought and free speech against those who are seeking to subordinate them to sectarian prejudices and purposes. It left all who were willing to identify themselves with it, free to follow any line of thought or action of an independent or individual nature; and because it did so it met with the encouragement of all those who felt the importance of such a combined movement. Judging from the reports of the proceedings of the meetings of that Association, it has been the especial work of Spiritualists who coincide with Mr. Stebbins to force upon the Association the discussion of subjects that were wholly irrelevant to the general objects of its formation. This course has doubtless greatly impaired, if not destroyed that harmony and unity of purpose which is essential to its influence and efficiency.

It would seem that this public letter of Mr. Stebbins to Col. J. C. Bundy was intended as a notification that the same disorganizing policy is to be carried into the Liberal movement, that they have been pursuing towards the Spiritual movement. That Col. Bundy is in full sympathy with Mr. Stebbins, is certain, and it may be confidently expected that the *R-P Journal* will champion the dishonorable proposition of Mr. Stebbins to pervert the State organizations of Spiritualists and Liberalists of Michigan into a solely Spiritual organization. This cannot be done and for the reason that the moment this would be accomplished it would cease to be the organization it was, and it virtually would be defunct as an Association. If that is what Mr. Stebbins and Col. Bundy are driving at, it would be more manly and honorable for them to say so, than to propose by unfair means to capture an organization in order to use it for purposes not originally contemplated by those uniting in it.

In view of the more efficient Liberal organization known as the National Liberal League movement, we are by no means sure that the discontinuance of the Michigan State Association of Spiritualists and Liberalists, would not be for the best, as the two movements would more or less interfere with the progress of each. But the only proper course to take in that case would be to entirely discontinue the State Association leaving those who have been connected with it free to enter any other Spiritual or Liberal organizations that they may deem necessary for the attainment of their common desire—the security of free thought and free speech against the attempts that are being made, both openly and insidiously, to destroy these dearest privileges of freemen.

We are in favor of distinct organizations for the propagation of Spiritualism and will be ever ready to co-operate with any movement of that kind; but we know that all such organizations will amount to nothing unless they are based upon the fundamental principle of developing, encouraging, supporting and defending mediums. That is our part of the work of propagating Spiritualism—the Spirit world will have to do the rest, as we cannot. There



is no reason why Spiritualists should not cordially co-operate with all who hold liberal views as to human rights and human duties. Indeed, the right to be an open and avowed Spiritualist is practically denied in every possible way; in the family, in business, in society, persecution, enmity, and ostracism is the prevailing accompaniment of an expressed belief in Spiritualism. There must be an end of this injustice and it can only come when the friends of mental and religious freedom meet it with organized force and a united front. We are none the less a Spiritualist because we are a Liberalist, and none the less a Liberalist because we are Republican in our political views. Intolerance is ever odious to just minds, but it is in none more abominable than in Spiritualists. True Spiritualism is the widest liberty of thought and speech. If we did not know it to be so we would have nothing to do with it.

#### MR. STANTON-MOSES vs. THE SPIRIT WORLD. JOHN C. BUNDY, DITTO.

An editorial in the last issue of the *Religio-Philosophical Journal* says:

"Mr. Stanton-Moses carried unanimously, at the first council meeting of the British National Association, after the exposure of Mrs. Florence Cook—Corner, a resolution, declaring that under no circumstances should a cabinet of any curtain or device for separating the medium from the circle be used on the premises of the British National Association of Spiritualists, at any seance at which inquirers or strangers were admitted. This is a timely step and ought to have been taken before, but it by no means covers the whole ground, and further steps will be found necessary, both for the protection of the medium and those who think themselves *au fait* in spirit phenomena."

All of which shows how little Mr. Stanton-Moses; the British National Association; and Col. John C. Bundy, are willing to allow the working spirits to produce the manifestations which are necessary to prove the truth of spirit return beyond all question or cavil. We refer to the phenomenon of spirit materialization. This is the only phase of spirit manifestations that the enemies of Spiritualism dread, oppose, and seek to prevent. If we except the phenomena of independent slate writing and spirit photography. We have every reason to believe that Mr. Stanton-Moses; the British National Association; and Col. John C. Bundy most grossly and foully slander Mrs. Corner, when they allege she has been exposed as a medium; and that they are guilty of hypocritical cowardice when they make that falsely alleged exposure the basis of their irrational and craven resolution to prevent, as far as they can, the materialization of spirit forms. We deem it disgraceful in the extreme that persons claiming to be English gentlemen should become slanderers of Mrs. Corner, a helpless and unconscious sensitive, who was brutally assailed while in an unconscious state by a ruffianly ignoramus, set on by the men, ~~to seize upon it to make a point against all materializing mediums.~~ Is it not pitiful that Spiritualism must bear this weight of egotistical cowardice; and that the chosen mediums of the spirit-world must endure the retardation of those impotent pretenders to the control of spirits and their manifestations.

We venture to predict that the high spirit intelligences who are directing and controlling the spiritual movement will find prompt means to teach these haughty and foolish people a lesson of humility that they greatly need. What are we to think of men who claim to be the moral lights of the cause of Spiritualism, and yet have learned so little as not to know that spirits can and will protect their media from the supercilious hostility of their jealous and untruthful enemies? Our experience in Spiritualism demonstrates most clearly that those who seek to injure spiritual media, sooner or later will be arrested in their career of transduction of mediums. Where are Wm. O. Leslie, Eliza White, Wm. W. Harding, John Wamamaker, George H. Stuart, Robert Dale Owen, and Dr. Henry T. Child, who sought to crush the media Mr. and Mrs. J. Nelson Holmes? We would not change places with any of them for all that earth could bestow.

Where are those who sought by fraud, falsehood, bribery, and perjury, to destroy Mr. and Mrs. Jas. A. Bliss? A more miserable God-forsaken set of people than these survivors it would be hard to find. Two of them have gone to answer for their crimes to their consciences in spirit-life. Poor Helen Snyder perished forsaken by her betrayer, Wm. O. Harrison, on the ill-fated steamship *Metropolis*, while being exiled to prevent her betraying her associates; and last Sunday morning Charles Cathcart Taylor shot himself to death with a pistol. Their fate is enviable compared with the protracted lives of their associates. Mr. Taylor was the city editor of the *Times*, of Philadelphia, and was at the head of the Jesuit operations to crush out all spiritual media in Philadelphia and elsewhere. He made it his business for nearly two years, through that Jesuit organ, to misrepresent and libel us. We knew he lived long enough to realize the enormity of the wrongs he had done to us and the mediums of Philadelphia; and we have no doubt that remorse was largely the cause of his unhappy fate.

Be warned, ye enemies of truth, as it is represented by the spirit world, for you will certainly be overwhelmed by its resistless power. Better by far make a virtue of necessity, and cease your insane resistance to the coming of the light of supernatural wisdom to earth's people.

The next quarterly meeting of the Northern Wisconsin Spiritualists will be held in Omro, Wis., about the 1st of April.

#### JOHN OAKLEY REDIVIVED.

In the *Celestial City* (Brooklyn, N. Y.) of March 13th, is an announcement of Charles R. Miller, Esq., to the following effect:

"Please state that Mr. John Oakley has made the generous proposition to the E. D. Spiritualists, to give a public exhibition of 'Picturesque America, or a Trip Across the Continent.' The Conference has accepted Bro. Oakley's offer, and Friday evening, 19th of March, at Phenix Hall, South Eighth near Fourth street, is appointed for the exhibition and accompanying or explanatory lecture. Mr. Oakley is a devoted Spiritualist, and for twenty years has been a teacher in this State, ranking high in his profession. The following letter from Prof. Henry Kiddle, which was read by Mr. Miller at the Friday evening E. D. Conference, is a deserved tribute to the worth and character of Mr. Oakley."

"New York, March 11, 1880.  
"MR. CHARLES R. MILLER—My Dear Sir:—In reply to yours of the 10th inst., regarding Mr. John Oakley, I would state that I have known him for many years, and have always regarded him as a man of truthfulness, and integrity—entirely reliable and trustworthy. His natural intelligence and powers of observation trained as they have been by an extensive and varied practical experience, preclude the idea that he could be easily imposed upon himself, and I am sure he would not knowingly be concerned in any design to deceive others. He is indeed a most devoted adherent to the cause of Spiritualism, having enjoyed unusual opportunities to observe its phenomena, and I am satisfied he is striving to make his life harmonize with its highest teachings. I cordially respond to your inquiry, and trust that my testimony may counteract, in part at least, the unjust aspersions, which have, through misconceptions, been cast upon Mr. Oakley.  
Yours truly,  
HENRY KIDDLE."

We accept the issue which Messrs. Charles R. Miller and Henry Kiddle have sought to make with us in relation to the vile character and conduct of John Oakley, and propose to show the position in which they have voluntarily placed themselves in publicly endorsing this hypocritical and untruthful man. We mistake very much if they do not find themselves coming out of a smaller hole than the one they entered at, by the time we close.

John Oakley is the man whose vile conduct in connection with the conspiracy against Alfred James, we so fully laid bare at the time, through the columns of *MIND AND MATTER*. Precious as space is to us, we cannot avoid repeating a part of what we then published.

Soon after we started *MIND AND MATTER* and began publishing the spirit communications that were given through Alfred James, John Oakley, who resided on Staten Island, N. Y., came to Philadelphia and set about enticing Mr. James to go to Brooklyn, N. Y., to give a series of his materializing seances in that city. He had prior to that time induced Mr. James to go there, but it had resulted in nothing, as no spirit materialization occurred. Mr. James was reluctant to go there again, not feeling any confidence that his guides could succeed any better. It was not until some weeks had elapsed that the materializing power increased sufficiently to warrant him in complying with Oakley's request. Having made the arrangement, Oakley, who had no other business in Philadelphia but to lure Mr. James there, immediately set out for Brooklyn to report his success to those, in whose employ he was. The arrangement made with Mr. James was that the latter should follow him a few days thereafter, not to Brooklyn, where the seances were given, but to his house on Staten Island. The object of this was, that he might have the opportunity of secretly opening the lining of Mr. James' coat, and placing therein a few thin silk-searls which had been furnished him for that purpose, and which it was intended by Oakley and his employers should be captured at the seance upon the person of Mr. James.

These vile preparations having been made for the discrediting of Mr. James, a seance was arranged, at which a committee was appointed, of which Wm. R. Tice, the notorious enemy of spiritual mediums, was the most prominent and active. The person and clothing of Mr. James was thoroughly searched excepting the prepared coat, regarding which Mr. James had not the least suspicion. Whether controlled by his guides not to wear the coat into the cabinet or not, it so happened that he did not put it upon him, on going into the cabinet. At that seance not less than six fully materialized forms appeared. This was a wholly unintended result on the part of the conspirators, and it drove them to their wits end to undo this positive proof of the true mediumship of Mr. James. There only chance was to have another seance at which they could avail themselves of their prepared coat, to fasten dishonesty on Mr. James.

At the second seance another committee was appointed, of which Thomas S. Tice, the brother of Wm. R. Tice, was the most conspicuous member. Mr. James was again thoroughly searched without anything being found upon him except his usual apparel; but fearing that Mr. James would again go into the cabinet without the coat that the conspirators had prepared, Thomas S. Tice, who was assigned that role, seized the coat that was lying upon a chair and hurried away with it, declaring it to be stuffed. William R. Tice then went through the farce of opening the lining of the coat, by ripping it, and took from it two packages, which were so thin and small as to be imperceptible to any person wearing it. They were made to fit in the breast of the coat in such a way as to appear to be the padding of it. From these packages Mr. Tice took four searls and nothing else whatever. This was enough to give a color to the rest of the scheme of the conspirators. At the first opportunity these dishonest foes of truth published a long list of articles that had been taken from the lining of the coat of Mr. James. A more glaring fraud than these proceedings self-evidently were, was never conceived or attempted by any medium, and yet the unprincipled men concerned in it call themselves Spiritualists. On the strength of this farce Mr. James was denounced as a mediumistic fraud, and John Oakley, their pimp and coadjutor, was charged with being his accomplice. When this outrage was perpetrated John Oakley shrank away like the guilty car he was, and left Mr. James in a strange city without a friend, to find his way home as he could. If Oakley had been guilty of no other crime than that base and contemptible act, nothing more was needed to show the mean character of the man.

Our exposure of the scheme of the conspirators brought Oakley again to Philadelphia. It was many days before we could find him out. At our request he called upon us. At that interview with him he stated that he knew nothing about what had taken place at the "exposure," so-called, and would not tell me why he knew nothing about it, nor would he tell me anything about his relations in the matter. His silence and apparent stupidity astonished me, and I really thought the man to be as big a fool as he sought to make me believe he was.

A few days thereafter Mr. Oakley came to this office under the pretence of purchasing a copy of *MIND AND MATTER*, when we told him we had denounced his Brooklyn accusers, and claimed that he was an honest man. He stood for some moments looking at the floor and then said: "There

are some very queer things, Mr. Roberts, that happen in this world." The remark struck us as singular, but as we were very busy at the time, we did not stop to inquire its import. Waiting until he could gain our attention he called us aside, saying, "I want to speak to you privately." He then said: "You complained of my silence. It is better for you that I was silent, for it has enabled you to place the Brooklyn parties in a worse light than you could have done had I told you what I could have told you." We quickly asked: "What do you mean?" You told me at our previous interview that you knew nothing that could prejudice Mr. James. Did you lie to me? Am I to understand now that you do know something to the prejudice of Mr. James?" His reply was: "I do not want to say any more now; I will tell you what I know some other time." We said: "No, Mr. Oakley, now is the time to tell what you know. You have intimated that I have been deceived by Mr. James, to your knowledge, and I now insist on your telling me what it is you know, or stand branded as an infamous liar." While I was saying this he continued to retire, and on seeing me determined, he broke into a run and fled. Up to that time we had not suspected Oakley to be an enemy of James, or that he was acting in concert with and in the interest and employ of the Brooklyn conspirators, against that medium. We could then no longer doubt it, and published his dishonest conduct to the world.

Sometime after we received a letter from Oakley, dated somewhere in the West, of an entirely evasive character, in which he strung together a number of irrelevant quotations from Shakespeare and sought to turn our exposure of his villainy into ridicule. That letter we laid by for many months, until one day seeing it again we concluded to send it to Mr. Charles R. Miller, of East New York, L. I., with the request that he most remarkably psychometrists we have ever known. In order to make the test all the more absolute we sent the letter of Oakley sealed with the request that it should be read without opening. In reply I received the following from Mr. Miller:

"EAST NEW YORK, N. Y., Jan. 7, 1880.

"J. M. ROBERTS, Esq.—My Dear Sir:—On receipt of your letter covering the sealed envelope, I first called on Mrs. Decker for a reading. Mrs. D. promptly responded and enclosed is the reading.  
CHAS. R. MILLER."

"Psychometric reading by Mrs. C. Decker, of a sealed envelope sent me by J. M. Roberts, December 18, 1879. *Verbatim report.*

"There is a great amount of heat that comes from this, and it seems to embrace persons that are identified with some subject. There is a good deal of criticism here. There is something in regard to disembodied spirits. I can't tell exactly what the subject is.

"This seems to be a subject, but a great diversity of opinion. I don't know whether they are quotations or references. This came from a developed brain, whether in or out of the form, a cultivated intellect.

"There is something—a sort of web, an intricate matter. There is as much truthful expression as I would wish. There is a doubt of the genuineness of the person or writer. "This writing gives me a sudden feeling; it is not joyous or exulting. There is too much of the individual, I or self-conceit."

"It seems to me this does not relate wholly to business; at the same time there are allusions to transactions, that have called out this animated expression.

"I should not be surprised if a woman had something to do with this. An embarrassed or disappointed feeling comes over me. I think this was designed to mislead or misrepresent."

"This is not independent spirit writing. (Psychometrist had just been reading spirit writing.) (C. R. M.)  
"In saying that this gives me sudden feelings, I mean to say there is concealment and covering up.  
To sum it up I am not attracted to subject and writer."

Subsequently to the receipt of the above, I received the following letter from Mr. Miller:

"EAST NEW YORK, Kings Co., N. Y., Jan. 8, 1880.

"J. M. ROBERTS, Esq.—My Dear Sir:—Enclosed please find Mrs. ———'s psychometric reading of your mysterious sealed envelope. Mrs. ———, not being a professional medium does not wish her name to go before the public.

"I am satisfied that psychometric mediumship has unequalled power as a recorder of hidden mysteries, and that all secrets must yield to the touch of the psychometrist when the proper link is furnished.  
Very truly yours,  
C. R. MILLER."

"I shall be glad to hear your verdict on these 'readings.' I do not send back the envelope, thinking I may possibly, if you want it, get the name of the writer, or some further details."

"Though there has been no contradictions in the 'readings' which Mrs. D. and Mrs. ——— have given to the same writing, it rarely fails to happen that one does not bring out some point that the other has not."  
C. R. M."

The second psychometric reading of Oakley's letter was as follows:

"The influence of this paper or parchment enclosed in this envelope I do not like and from choice would prefer not to come in rapport with it, yet polluted to do so, I am impressed to write the following. There emanates from this paper as I hold it an influence of satire, sarcasm and the spirit of dissimulation as if the writer was under the influence of an injured spirit—feeling hurt and sore over what to him seemed injustice and wrong. He is of a nervous, excitable temperament—very susceptible and receptive to outside conditions and the sphere of individuals. Quick to anger and very impulsive. Is fond of approbation, and likes to take the lead in whatever he undertakes—seeks popularity. Is a person of a good deal of energy and policy. Has great love of gain and would be called mercenary. Feels a wrong most keenly and can retaliate with sharp sarcasm and irony. Is a person of two fold nature and can make friends, but does not retain them. There is no feeling of harmony or pleasantness comes with this letter, but on the contrary a very unfriendly feeling, therefore, I object to giving a more detailed reading psychometrically.  
A. PERCENOMENIST."

The letter which we sealed up and sent to Mr. Miller to be read as above, is still in his possession with the seal unbroken. We now request that he will open the same and let the lady psychometrists know how perfectly they read the characteristics of that letter and its author. We are perfectly willing to let these two psychometric readings of the character of John Oakley, stand against the commendatory letters in his behalf by Messrs. Miller and Kiddle. We suggest to these gentlemen that they might be engaged in a better business than trying to whitewash the character of an exposed hypocrite and tool of the enemies of spiritual mediums. John Oakley is now "a most devoted adherent to the cause of Spiritualism," as Mr. Kiddle asserts. He is a sneaking spy of the enemy and only in Spiritualism the more effectually to injure it in the employment of its enemies. He has Jesuit written in every feature and attribute of his nature. If Messrs. Miller and Kiddle in the light of Oakley's record and his interior nature as divulged through the unerring power of psychometry, persist in endorsing him we will watch them as closely as we do him for some act of treachery to Spiritualism. All such people must be driven beyond the spiritual lines. The place for such persons is within the lines of the enemy.

J. MADISON ALLEN, delivered twenty-two public addresses at Battle Creek, Mich., in December and February, including two funeral discourses in the Presbyterian Church, also a temperance lecture before the "Red Ribbon" or Reform Club. This month he will be busy in the northern part of the State of Michigan.

#### A MOST IMPRESSIVE SPIRIT COMMUNICATION.

The following spirit communication was received, a few days since, by a gentleman of this city, who had no acquaintance with or knowledge of the controlling intelligence giving it, whatever, and through a medium who was equally ignorant that this spirit ever had an existence. At the request of the spirit it was handed to us by the gentleman to whom it was addressed and, as we believe, for publication in *MIND AND MATTER*. Our personal acquaintance with Dr. Taylor and many of his surviving relatives, renders the course we take in publishing the communication delicate, and we feel we may be misunderstood by the latter and they may censure us, but we deem it, nevertheless, our duty to give this old friend and neighbor a posthumous hearing through this journal:

"GOOD MORNING:—If thee should go to my earthly dwelling place and ask of the friends there, they would tell thee I am Dr. Taylor, Burlington, N. J. It is with great remorse, I stand here in this room to make a most pitiful confession. How empty are all the honors that the world can bestow upon a person when they are called to meet their own deeds, disrobed of the mortal body. I am here to make a confession. I do not know how it will be received, but if thee will record it, it may be a warning to others who have neglected their own flesh and blood for the empty honors that may come to a memory I would fain destroy. I had amassed wealth. I belonged to the Orthodox Friends—wrapped around me my Pharisaical robes and thought to cover a life time of selfishness with the act of giving to beneficial institutions—endowment of a college—and thus cover my short comings. I have neglected my own, who are to-day in needy circumstances. I would that I could change my will—my bequests—for it hangs like a mill-stone about my neck, and I feel very, very sad. Instead of entering a state of happiness, I find myself with those who have disregarded every sacred obligation that nature has placed upon them. There is no garb to cover me now. I am read as I appear in spirit and not as I appeared in body. I thank thee for these words of encouragement from thee. I must especially request thee to inform Jonathan Roberts (ourselves) that I have been with thee. I would be ashamed to speak with him in this frame of mind, but I do beg to be remembered to him and his worthy family. I would send a word to my relatives, but rightfully they have no reason to respect or love me. I deserve all that has been heaped upon me by my own actions."

"J. W. TAYLOR."

Those who were well acquainted with Dr. Taylor, as we were, will readily recognize in that communication, evidence that it came from his spirit. No person other than Dr. Taylor himself could have possessed the knowledge of the infernal workings of his mind as he has laid them bare in that communication. We have much reason to believe that on Dr. Taylor entering, spirit-life a few weeks since, he was met and greeted by his old friend, neighbor, and co-sectarian, the spirit of Wm. J. Allison, who suggested the course taken by Dr. Taylor as the best atonement he could make for earthly errors. Friend Allison himself had previously returned and through Dr. W. Jack, communicated with us. At that time we were an entire stranger to the medium. For friend Allison and Dr. Taylor we ever entertained the highest regard, and always esteemed them as most worthy examples for the emulation of those who knew, what we regarded as their blameless lives. Two more conscientious men never lived; and yet they have both lived to men that much that they regarded as valuable and essential truth, was but the outgrowth of misdirected human effort. Friends we thank you for your testimony as to the mistakes of your earthly lives and your expressions of friendly regard.

"THE PROGRESS," devoted to Temperance, Progressive Thought and Social Reform. Each issue will contain four large five-column pages, filled with choice original matter from the pens of our best writers. We start with a circulation of 500 copies, which we confidently expect to more than double before the issue of the second number. In order to accomplish this we request all friends to commence at once to form clubs and forward them with as little delay as possible. There will be a department devoted to the interests of Good Templars, and we hope every Lodge in the State will get up a club of subscribers and aid us in our work. The first number will contain the opening chapters of an interesting serial, entitled "What Came After, or The Serpent in the Cup," by J. Wm. Van Namee, M. D., author of "Hopdale Tavern," "Faithless Guardian," "Mystery, or Ebb Tide and Flood," etc. Be sure and secure the commencement of this brilliant temperance story. Subscription price only 75 cents per year. Clubs of five or more 60 cents per year. Send subscriptions by registered letter. To advertisers: A limited number of select advertisements will be inserted at the uniform rate of 20 cents a line, and as this paper will have a large circulation throughout Genesee and adjoining counties, it will offer an excellent medium for advertisers who wish to reach a good class of people. In order to induce friends to exert themselves to raise clubs, we offer the following liberal premiums: To the one sending the largest club of subscribers before the issue of the fourth number, we will send a handsome watch, valued at \$30, or a sewing machine, same value; second largest club, a silver-plated teapot; third largest club, a handsome clock; fourth largest club, a photograph album; fifth largest club, a pair of handsome vases. The first number will be issued on or about the first of May next. Address all communications to Dr. J. Wm. Van Namee & Co., Pembroke, Genesee Co., N. Y.



## COL. JOHN C. BUNDY IN PHILADELPHIA.

We learn from the *R. P. Journal*, of the 13th inst., that Col. John C. Bundy was here four weeks ago. His first essay at giving his experiences while here is a gross misrepresentation concerning the *Continental Hotel* and its management. We infer, therefore, that Messrs. Kingsley & Co. intuitively took the measure of Col. Bundy's lack of consequence and treated him like any other of their guests. Col. Bundy then says:

"On Friday morning (the day after his arrival) early our friends began to call, and we were kept very busy with them during the entire day."

Col. Bundy then names as among his callers Col. Kilgore (Damon Y.), Bro. John A. Hoover, Mr. and Mrs. H. B. Champion, Mrs. Maria M. King, Mr. Watford (Thomas), Mr. Wood (Joseph), Dr. J. H. Rhodes, Prof. Milton Allen and Dr. Peebles. If any other person called upon Col. Bundy at his rooms, he has not thought them worthy of mention. We think it due to Col. Bundy that we give him the full benefit of that vast array of Philadelphia sympathizers.

Col. Bundy seems to have been placed under especial obligation by Dr. Rhodes, of whom he says:

"Dr. Rhodes was unremitting in his attentions and placed us under many obligations by the assiduity with which he looked after our comfort and pleasure."

A reception was given to Col. Bundy by his especial friends and admirers, Mr. and Mrs. H. B. Champion, at their residence, of the attendants at which, Col. Bundy was able to specify only twenty-six. Of this reception Col. B. says:

"During the evening Bro. Wheeler (E. S.) was entranced and gave a poem, and some interesting and appropriate remarks." (We suppose Col. B. means that some controlling spirit did so.) "Mr. Hare (Robert) also gave us some thoughts which were uppermost in his mind, speaking in a very feeling manner. (What were those thoughts? Any thing about the absolute materialization of Jesus Christ, the Virgin Mary and other sacred personages at Mrs. Anna Stewart's seances in the presence of Mr. Hare?) "Col. Kilgore, Mr. Champion and others, added words of encouragement." (Never did a man need such words more than does Col. Bundy.)

Col. B. then proceeds to give a verbatim report of a short awkwardly delivered address, at the Sunday morning meeting of the First Association of Spiritualists, undoubtedly his own. Col. Bundy takes good care to say as little as possible about the written address which he read at the evening meeting of the same association, in the most discreditable schoolboy style, stopping at every paragraph to take a gulp of water to moisten his parched throat, and to wipe the welling perspiration from his hairless crown. Even Col. Bundy has some conscientious scruples about appropriating the work of other people's brains.

But the meanest thing of which Col. Bundy could have been guilty, was his petty attempt to render his oratorical failure passable, was the contempt with which he treated the impassioned and truly eloquent remarks of Dr. J. M. Peebles, who was insulted by the intrusion upon his time of this editorial pet of President Champion.

We were complimented by the wide berth which Col. Bundy gave ourselves and office while seeking crumbs of comfort in Philadelphia. To tell the truth, we pitied him and those who so fruitlessly strove to lionize him. The fact is, Bundyism in Philadelphia is pretty near at as low a pass as in his home, Chicago. Another visit from him will place both cities side by side on the borders of nowhere.

## EDITORIAL BRIEFS.

READ Dr. J. C. Phillips' new advertisement on the 7th page of this paper. Dr. P. is a faithful worker in Omro, Wis., and should be sustained in his labors.

E. G. ANDERSON, of Reading, Cal., is holding a discussion with an Advent man in that place. The readers of this paper will remember Mr. Anderson as the author of letters on the Chinese question.

As application for a charter for a new Liberal League for Philadelphia was forwarded to the National Liberal League Secretary this week. It is greatly needed in this city just at this time.

The thirty-second Anniversary of Modern Spiritualism will be commemorated at the office of MIND AND MATTER by appropriate observances, on the evening of March 31st, M. S. 32. Those of our friends who desire to participate therein will be most welcome.—J. M. R.

The Spiritualists of Omro, Wis., own a hall 40x80 feet, brick outside, costing about \$2,700—all paid except about \$150. This is encouraging, and with the large number of Spiritualists in every large city and town in the United States, we should have at least one building we can call our own.

MR. JAMES A. BLISS has in his possession nearly a hundred testimonials of the wonderful cures that are effected through Blackfoot's Magnetized Paper. We wish that we were not crowded in our columns, so that we could publish them to the world at once. We shall, however, give them as soon as our space permits.

REDUCED RAILROAD RATES.—All parties expecting to attend the annual meeting of the Michigan State Association of Spiritualists and Liberalists, which takes place at Battle Creek, Mich., from March 24th to March 28th, five hundred copies of this number of MIND AND MATTER, and as many more as may be ordered in addition, in time for that meeting.

We are happy to report that Mrs. James A. Bliss will soon be able to resume her seances. Many of her friends will be delighted to learn this. She has standing calls for materializing seances in New York, Washington and Easton, Pennsylvania. But with her "little responsibility" lately added to her work, it is impossible to say when she can fill those calls.

NEW ADVERTISEMENTS.—Mrs. C. M. Morrison, M. D., No. 4 Euclid street, Boston, on seventh page. Portraits of Thomas Paine, Darwin, and Tyndall, by E. Haskell, 711 Sansom street, Philadelphia; on seventh page. James A. Bliss, Test Medium, 713 Sansom street, on seventh page; Dr. J. C. Phillips, Psychometrist, Omro, Wis., on seventh page.

THE ANNIVERSARY.—The thirty-second Anniversary of Modern Spiritualism, occurring on Wednesday, the 31st instant, will be celebrated by the First Association of Spiritualists, of our city, by conferences morning and afternoon, and a sociable in the evening, at the Hall corner of Eighth and Spring Garden streets. The celebration services will be resumed on the succeeding Sunday with appropriate music; and also floral and other decorative displays.

THE Co-operative Association of Spiritualists of Philadelphia have engaged Dr. Flower to occupy their rostrum during the remaining portion of the lecture season. The success that has attended the labors of this Association has far exceeded the fondest hopes of those who originated it less than one year ago. It was feared at one time that the speakers who occupied their platform were too radical in their expressions to suit the large audiences that assembled every Sunday to listen to them, but those fears have proved groundless; for the more radical the truths that have been uttered the more appreciative has been the audience.

DR. R. C. FLOWER'S lectures before the Co-operative Association of Spiritualists, last Sunday, were among the most instructive and interesting in course. The afternoon lecture was upon clairvoyant, clairaudient and trance mediumship. He commenced with the Seers of Egypt and the trance speakers of the Orient many years ago. He traced logically and detailed accurately these wonders down to the present time. He read extensively from the Bible, to show that the writers of that book not only recognized the existence of these spirit marvels, but taught that such things should always exist among the true people of God. He explained the phenomenon of spirit telephoning as he, with others, witnessed a few evenings ago in this city. He regarded it as the most wonderful of spirit phenomena. The lecture abounded in poetry and pathetic illustrations. The eyes were frequently moist, though the tears were tears of love and hope. The lecture was loudly applauded and the audience slowly dispersed, feeling that it was good to meet together. In the evening Dr. F. lectured upon the Presbyterian confession of Faith. He stood before the audience with the confession of Faith in hand, reading and making comments. His arraignment of the confession of faith was terrible. "I indict," said the lecturer, "at the bar of reason this creed, as blasphemy in the sight of God. Think of a church creed teaching in the evening of the 19th century the doctrine of the trinity, or that 3 times 1 makes one, teaching that God has predestinated infants to hell; that all heathens go to hell; that the elect, let them be ever so wicked, cannot be lost. Talk to me about blasphemy, this is damnable blasphemy; worse blasphemy was never promulgated from either platform or press. And what is still worse, this confession of Faith teaches that God has given to the officers of the Presbyterian Church, the keys of the Kingdom of Heaven. Now, ladies and gentlemen, just think of it—think of the God of the universe giving the Keys of the Kingdom of Heaven to a lot of bank defaulters. Think of it—believe it who can. Don't understand me as saying that Presbyterian officers are bank defaulters, for they are not more so than the officers of some other churches. But many of the late bank defaulters were Presbyterian church officers, and if the confession of faith is to believe God did give to them the Keys of His Kingdom." The lecture was constantly and loudly applauded, though a few became indignant and left the hall, exhibiting some spunk as they went. We regret that our report last week of Dr. F.'s lecture was overlooked. We are glad to announce that the Co-operative Association of Spiritualists have employed Dr. F. to speak for them regularly until the close of the season.

## An Appeal from Texas.

MELISSA, Tex., March 11, 1880.

To the Editor of Mind and Matter:

Please give me a little space to ask our friends to aid our little "boom," viz., *The Texas Spiritualist*. We want our friends to help us make a success of our "little missionary" in Texas. We want contributions; we want subscribers, at \$1.00 a head. Now, friends, don't all subscribe at once, or else our good Bro. Newman will get frightened, and think old Fortunatus is emptying his bag on his head. A few of you, say five hundred, or a thousand a day, send in your dollar and keep it up through the year. To our friends, the mediums, we will say that in our little sheet you will find an earnest supporter and defender, and we ask of you in return to send us your contributions, and lend your influence with friends and patrons to become subscribers and contributors.

In the Lone Star State our numbers are comparatively few, and we are widely separated and enjoy but few of the privileges of our more favored brethren and sisters east of the Mississippi. I am not personally acquainted with Bro. Newman, editor of the *Spiritualist*, but I am assured that he has been publishing the paper at a loss to himself. It seems to me that what few papers are published in the interest of our glorious cause should be liberally supported, hence this appeal. Success to MIND AND MATTER and its fearless editor.

Yours fraternally,

A. WHITING.

[We most cordially second this appeal of our correspondent and trust the friends of Spiritualism will respond cordially and liberally to it. We cannot have too many papers openly advocating Spiritualism.—Ed.]

## Published by Spirit Request.

The sturdy friend of justice and lover of truth, now unjustly incarcerated in a prison cell—no congenial mortal near. None but angels his companions. He has been developed by higher powers of spirit life, to be the instrument through whom the ancient historian can give to the world a clearer view of absolute truth than was ever before given to mortals in any age. We would like (were we able), with our own hands, to place these words over his cell-door: "D. M. Bennett, The Nazarene of the 19th Century." Please have printed in MIND AND MATTER this message, as a memento of his worth, in our estimation. Lone spirit friend of Theodore Parker, who, with Henry Clay, Andrew Jackson and many others endorse it.

MEDICUS S. K. BANCROFT.

Toms River, Ocean Co., N. J., March 14, M. S. 32.

## THE LIBERAL LEAGUE NEWS.

Mr. J. H. Burnham is to organize a Liberal League at Lowell, Mich., May 10th.

The address of the Liberal League State Committee of Missouri can be obtained of D. Jenkins, Hannibal, Mo., for two dollars a hundred.

The Board of Directors of the National Liberal League has just published in tract form, N. L. L. Constitution, platform and directions for forming auxiliary Leagues. I will forward one on application, with other papers, to any one desirous of organizing a League.

Prof. O. A. Phelps writes from Osage, Kansas: "Closed a seven nights engagement here last evening. Organized a good League. Charter applied for. H. L. R. Jones, President; C. A. Waite, Secretary."

Mr. A. Whiting writes from Melissa, Texas:—"Having read your article in MIND AND MATTER, I have concluded to try to get up a Liberal League here, if you will be kind enough to forward me the necessary instructions, blanks, &c. Texas needs some such thing badly. In some portions of the State it is dangerous to express one's opinions unless they are strictly orthodox."

Mr. D. N. McChesney, of Walnut City, Iowa, writes: "I have been instructed to correspond with you in relation to organizing a Liberal League here. We have had four meetings, and I am proud to say that the most intelligent men of this town are taking the lead in this movement. Please send the necessary blanks and instructions that will enable us to procure the charter."

The *Rational Appeal* is the name of a new Liberal paper, the first number of which has just been published in Detroit, Mich., by S. B. McCracken. The *Appeal* will be an earnest advocate of the Liberal League movement, and of the Union of the various classes of Liberals in this work of forming a Liberal League organization for the purpose of secularizing the Government.

Wm. Butterfield writes from Silverdale, Kan.: "Seeing your letter in MIND AND MATTER, of Feb. 28th, I thought I would improve your kind offer by sending for necessary blanks and instructions for organizing Liberal Leagues in Southern Kansas, believing it of the highest importance for the peace and safety of the country that every Liberal minded person should act in concert, notwithstanding their individual differences, against the organized efforts of superstition and bigotry."

Mr. D. P. Wilcox writes from Yankton, Dakota Territory: "The time has arrived in the career of this city for the first step to be taken towards forming a Liberal League. I think now after having hoped and waited and almost despaired that I can make the thing work. Please send me some instructions and I will proceed to business. We don't lack material, but it sadly needs organization and must have it."

I was much pleased a few days since in receiving the following information, on postal card, from that distinguished Liberalist and Spiritualist, Kersey Graves. He writes: "After a long and serious disqualification for business, I have got so far restored that I am packing up and will start tomorrow Northwest, and will report to you my operations every week." Mr. Graves represents the State of Indiana on the Executive Committee of the N. L. L., and is not only one of the ablest writers in the Liberal ranks, but also one of the best public speakers. He should receive a generous welcome by the friends of progress and liberty wherever he goes.

Mr. A. J. Oliver writes from Jasper, Fla.: "I am happy to inform you that Liberalism is slowly but surely making headway in the 'Sunny South,' and that it is not now regarded as such a *phobron phobron*, or 'Raw-head and Bloody Bones,' as it formerly was. Had we such a man Col. Robert G. Ingersoll to canvass this section of country in the interest of the Liberal League movement there is no telling what a salutary change, what a radical reformation would be the inevitable result." Bro. Oliver promises us an Auxiliary Liberal League soon. I am confident the South is soon to be a grand field for Spiritual and Liberal lecturers.

Mr. E. Campfield writes from Kansas: "The Second Annual Liberal Encampment will be held at Bismarck Grove, near Lawrence, Sept. 1 to 7, inclusive. We want the N. L. L. Congress to meet with us, if it is possible to get it to do so, and we must have Col. Ingersoll. The Liberal League movement in this State is a live one, and I know that our people are striving to obtain the lead in the roll of States, and I feel confident that if hard work will secure that position we shall reach it. Kansas is fully committed to all the platform of the Liberal League, including Woman Suffrage. We shall begin circulating petitions for the taxation of church property about Oct. 1st, and expect to secure the signatures of fifty thousand voters to the petition."

Our Kansas friends desire the next annual Congress to meet in Bismarck Grove, near Lawrence, Kan. Dr. O. F. Angel writes: "Having been appointed on the Committee of Arrangements I have a contract for the use of Bismarck Grove from Sept. 1 to 7, inclusive. Arrangements for railroad rates have not yet been made, but Mr. Sheldon, the Railroad Superintendent, assures me that the rates would be made satisfactory to us. That rates would be made very low from Boston, New York, Philadelphia, and at all points East, where one car or more could be made up. The Grove is being put in the best possible condition, enlarged and improved; a large hotel is being built on the grounds, and they are bound in our contract that board shall not exceed one dollar per day during the meeting. Tents will be rented for from 50c. to \$1 per day, according to size."

If arrangements can be made so that delegates east of Chicago can go to Kansas for \$15, both ways, and from Chicago and all places east of the Mississippi river for \$10. I think the Board of Directors of the National Liberal League will call the next Congress to meet at Bismarck Grove. Such an arrangement would induce thousands of Liberals to take a trip to Kansas.

Probably if the Congress is held in Kansas an excursion train will run from San Francisco, Cal., to accommodate the Liberals of the Pacific slope.

H. L. GREEN.

Salamanca, March 15, 1880.

ALL persons accepting any of the following mediums' offers are not entitled to receive any other premium that we have offered in our advertising columns.

## Harry C. Gordon's Liberal Offer.

PHILADELPHIA, Pa., March 1st, M. S. 32. To any person who will subscribe for MIND AND MATTER for one year, through me, I will give a free *Slate Writing Seance* and one admission ticket to my week-day materialization seances.

Yours truly,

HARRY C. GORDON.

## R. C. Flower's Generous Offer.

For the purpose of extending the circulation of MIND AND MATTER—the best Spiritualist paper we have—I make this offer: Any one sending me two dollars (my regular price), and with it a lock of hair, giving age, height, weight, sex, temperature of skin and feet; with two postage stamps for answer; I will give them a thorough examination of their case; also full advice as to what course they had best pursue; and I will send you the two dollars to pay their subscription to MIND AND MATTER. Let all letters of this kind be addressed to me in your care.

R. C. FLOWER, M. D.,  
1319 Filbert St., Philadelphia, Pa.

## A Chicago Medium's Generous Offer.

Editor Mind and Matter:

No. 7 Laffin St. cor of Madison St. To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,  
MRS. MARY E. WEEKS.

## Dr. J. C. Phillips' Liberal Offer.

OMRO, WIS., Jan. 14, 1880.  
Bro. Roberts:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.  
Dr. J. C. PHILLIPS,  
Psychometrist, Clairvoyant and Magnetic Healer.

## Amanda Harthan's Liberal Offer.

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A. HARTHAN, M. D.

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Editor Mind and Matter:

936 N. Thirteenth St. You may say in your paper that I will give a free sitting to any person who will subscribe for MIND AND MATTER for one year from date. Any person accepting this offer must bring a note with them, from your office, stating that they are entitled to receive the sitting.  
MRS. FAUST.

## A Vitaphatic Physician's Kind offer.

J. M. Roberts, Editor of Mind and Matter:

DEAR FRIEND OF HUMAN PROGRESS:—I have not time to seek subscribers to your valuable paper; but I will offer this inducement to every person sending me two dollars (my usual price) and with it a lock of their hair, age, sex, etc., with postage stamp for answer; I will make for them a full examination of their case—give diagnosis and advice, and will forward their two dollars to you to pay for them a year's subscription to MIND AND MATTER.

This offer remains good for all time.

J. B. CAMPBELL, M. D., V. D.

206 Longworth St., Cincinnati, Ohio.

## D. Higbee, M. D., Valued Offer.

BURTON P. O., Shawasssee Co., Mich.,  
January 20th, 1880.

To the Editor of Mind and Matter:

DEAR SIR:—As I desire to augment the influence of your noble paper in its efforts to sustain true, but oft maligned and oppressed, sensitives or mediums, I make this offer through your columns. To all persons in the United States or Canada, sending me \$2.00, with age, sex, married or single, and leading symptoms of their disease, their occupation, color of hair and eyes; stating if their disease is hereditary; if married, how many children, and if marital relations are harmonious; I will make for all such a critical examination and valuable prescription, and send promptly to their full postoffice address. The two dollars shall bring to them MIND AND MATTER. This offer to remain open during my ability and existence of the paper.  
D. HIGBEE, M. D.,  
Eclectic Physician of 35 years practice.

## PHILADELPHIA SPIRITUAL MEETINGS.

THE CO-OPERATIVE SPIRITUALISTS of Philadelphia, hold regular meetings every Sunday afternoon at 2:30, and evening at 7:30, at the Assembly Buildings Hall, 8, W. Cor. Fifth and Chestnut streets. Mr. R. C. Flower will occupy the rostrum Sunday, March 21st. The public are cordially invited to attend.

THE FIRST ASSOCIATION OF SPIRITUALISTS—At Academy Hall, 8th and Spring Garden streets, every Sunday at 10<sup>15</sup> a. m. and 7<sup>15</sup> p. m.

FIRST SPIRITUAL CHURCH of the Good Samaritan, at the N. E. Cor. Eighth and Buttonwood sts., 3d floor. Speaking and test circle every Sunday afternoon and evening.

THOMPSON STREET CHURCH Spiritual Society, at Thompson st. below Front. Free conference every Sunday afternoon, and circle in the evening.

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Madam Lambert, Clairvoyant and Test Medium at Mrs. Swales, No. 711 South Eighth St. Sittings daily.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 601 N. 13th st. Select seances every Monday, Wednesday and Friday evenings, at 8 o'clock; also Tuesday at 2 o'clock. Private sittings daily for Slate Writing tests and communications.

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Alfred James, Trance and Test Medium and medium for materialization. Private sittings daily at 711<sup>1</sup>/<sub>2</sub> Eighth St. Materialization seances on Tuesday and Friday evenings. Test and developing circles on Sunday and Wednesday evenings.

Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday and Thursday evenings, also every Tuesday at 2 o'clock p. m. Sittings daily.

Mrs. Sarah A. Anthony, Test Medium, 1129 South 11th street. Circles on Monday and Thursday evenings. Private sittings daily.

Mrs. Faust, Test Medium, 936 N. Thirteenth st. Private sittings daily from 9 a. m. to 9 p. m.

Test Clairvoyant, Mrs. Loomis, 1372 Ridge Ave. Sittings daily.

Mrs. George—Trance and Test Medium—No. 680 North Eleventh st. Circles on Tuesday evenings. Sittings daily.



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HOMELAND

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ANNOUNCEMENT

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued semi-monthly at the Fair View House, North Weymouth, Mass. Price per year, in advance, \$1.50; postage, 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (postpaid) to the undersigned. Specimen copies free.

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## JESUS WILL SETTLE THE BILL.

It's true, I'm a champion sinner,  
Can compete with any who will;  
But to me the wrong is no matter,  
For Jesus will settle the bill.

I'll be sure and repent while it's early,  
But at present will roam at my will,  
Just chiding in time to be sorry,  
And Jesus will settle the bill.

I will steal, I will rob, and I'll murder,  
Or do any dark deed that I will;  
Defraud my brother or neighbor,  
For Jesus will settle the bill.

This is the lesson that's taught us,  
By those who the pulpit do fill;  
That for every wrong that's done by us,  
Kind Jesus will settle the bill.

But reason refuses the credit,  
And holds us our contracts to fill,  
And I think at the day of the judgment,  
I'll find I must pay my own bill.

## MODERN PROPHECIES.

CONTRIBUTED WITH REMARKS BY A. G. HOLLISTER.

## A TESTIMONY OF EXPERIENCE.

Calvin Green, the medium for "Prophetic Revelations," was born October, 1781, three months after his mother embraced the testimony of Ann Lee. The writer was personally acquainted with him for more than a quarter of a century; he was a man of strict honesty, integrity and conscientiousness; kind, serviceable, communicative and a life-long Spiritualist. He was self-taught, possessed good general information, was a positive and logical thinker, endowed with deep spiritual intuition, and various other mediumistic gifts which were improved and strengthened by exercise, and early consecrated to the labor of enlightening and redeeming the human mind from error.

In his 80th year he writes:

I had real faith as early as I can remember, that the doctrine taught by our blessed Mother and received by her followers, was the way of God that would save souls from sin and misery and lead them to happiness, but my understanding of its nature, was of course limited to a child's comprehension. It was a faith inherent in my life, and my understanding of it grew with my years until I came to realize this Shaker testimony and power as the gospel of Christ's second appearing and the source of salvation for the human race. I had also been blessed with internal and external operations of spiritual power, and with heavenly light upon divine subjects and invisible elements and principles from early childhood. Yet I experienced all the temptations and struggles common to youth and childhood. I think that I possessed as much of the ambitious, worldly desires and propensities, and was harassed by as many doubts and cavils as ever operated in the human creature. Neither did I feel when verging into manhood, as if that positive knowledge, that understanding and life of the real nature and work of God which I desired, had become so identified with the elements of my soul that it would be impossible for me to doubt or cavil in mind.

I fully believed what was the genuine and unalterable work of God that all souls must obey or never be saved. But the question was: Do I positively know it? I could not rest satisfied until I obtained this positive knowledge. In my 21st year I was deeply impressed with the importance of making my final and decisive choice which would be of eternal consequence. Therefore I determined to labor and cry to God continually that I might receive a certain knowledge of the real work of God, the true order and nature of the gospel of salvation, and of the path that God required me to walk in through life in order to hold the birthright of my creation and finally inherit my allotted mansion in the heavenly world, and that my eternal order should not be marred. I firmly resolved that if I could obtain this clear and positive knowledge, I would strictly obey all its requirements, let the cross or sacrifice be what it might. I determined never to cease this labor and prayer until answered with a full and undoubted revelation.

For at least six weeks I continued day and night, asleep and awake, in the most fervent and prayerful labor that my soul was capable of sustaining. It seemed to me that my very breath was prayer, to which sleep was no interruption, for I was in the most earnest labor of soul to the God of goodness and truth, for the sure manifestation of eternal principles. I labored faithfully with my hands, and kept every thought, word and deed in the purest state possible, until at length it pleased God to grant my fervent desire and crown this sincere labor with a special and wonderful gift of His Divine spirit. This manifestation was received in a trance, for "whether in the body or whether out of the body I knew not," but I plainly beheld the true nature and progressive degrees of the everlasting work of the Eternal God in this last dispensation of Christ, the Power and Wisdom of God manifested for the salvation and resurrection of the human race. Interior hearing aided in making all that I saw clear to my understanding. It was revealed in so clear a manner that there could be no ambiguity nor misunderstanding nor doubt.

The everlasting work of the eternal elements through Christ, appeared to me like a boundless ocean of the waters of life, composed of redeeming power and love. I saw that this endless fountain centered in the gospel which produced the church of genuine shakerism. This ocean rolled forward in waves, and each succeeding wave brought forth an increase to all who were in that wave, one after another without end. Those entering the work must needs come into the first wave though it be a thousand years hence, for the first wave will always remain the beginning to the end of the probationary state of man. I saw that these living waters would yet flow to all the world in the various increasing degrees of this eternal day, so as to pervade both the visible and invisible world. I also saw that each wave as it unrolled dissolved a portion of the life and elements of the inferior order which is comprehended by the term natural state. I therefore clearly perceived that in no other way than by rejecting the lusts and propensities of the elementary life of this natural world, and thereby really progressing in these unrolling waves of spiritual increase, into higher degrees, could any soul ever gain a heavenly state.

The scene presented in this revelation appeared to have no end, and such I have found the power and light of this gospel to be. My interior senses were opened to revelation by spiritual intuition, and from that time have been growing and expanding. I had previously been enlightened and confirmed in my faith by spiritual operations when a child, and again in my youth. But this time I felt my soul as a man baptized into the elements of eternal life, in which I have been traveling and growing to this day.

The foregoing genuine spiritual experience illustrates the power of intelligent and persistent action, when guided by the wisest and most elevated purpose that can inspire a being in a state of probation, and is introduced here because this witness is an important factor in the evidence adduced. For while faith is the beginning of all knowledge, and experience the test, the strength of faith which prompts to important undertakings depends upon the number, credibility and agreement of the witnesses.

In a meeting in the open air on the mountain top, in November, 1844, Calvin Green testified: "The hand of God is now stretched out in the earth as it never was before since this was a world. Those who wish not to believe, will be forced to believe; and whoever lives seven years will see the truth of this. If this is not so, then I do not know the voice of the Angel of God." This is quoted from the record of that date. In January, 1850, was published the Rochester knockings, which forced many skeptics to believe. And since that time have not thousands, perhaps hundreds of thousands, who wished to believe there was no future existence for the soul separate from corporeity, or wished to remain ignorant of it if there was, been forced to believe in a spirit state of existence for human intelligence? And a similar or greater number who wished to believe there was no intelligent communication between the living and the departed, have been compelled to believe that the door of revelation is again open to mortals, and there is a consistent, orderly and intelligent communication hourly passing between those in the body and those out.

Through this means people are learning that every one makes his own conditions of future happiness or misery; that works are the chief factors in the product, irrespective of belief or party lines observed here. That every one invariably reaps according to what they sow, and they harvest there the product of seed sown here; and hence, as the living present is found to possess the moulding power of the future, so that permanent conditions can only be established gradually, those who are brought to clearly perceive this are seeking that light and knowledge of the higher spheres, which, as seed planted and nourished in the present, shall enable them to establish and grow unto the best future conditions by their attainable, which will be the perfection of their sphere, both in usefulness and happiness. In the Christian scriptures, the kingdom of heaven is likened to the least of all seeds, which of course refers only to its commencement in each individual that receives it. Also the beginning of faith, which enables its possessor to remove mountains of sin, or any other difficulty, is compared to the same seed. Matt. xvii, 20. And the good seed of the kingdom is the word of God spoken by His children in or out of the body.

To those who remember the state of the public mind forty years ago, the universal ignorance of spiritual existences, and the uncertainty of a future life, and the indifference felt in regard to it, with the unreasonable notions of fraternity held by those whose Christian profession made it supposable they possessed whatever evidence there was of such a condition, the change that has taken place seems miraculous, and the work of an Almighty hand.

After Calvin Green, the subject of future manifestations, was frequently mentioned by other mediums while under spirit influence. The following word of a mighty angel was written in March, 1842, and printed early in 1843:

"The days of preparation for the Lord God of heaven and earth to commence His work in full, are fast passing by, and His time to work through-out the whole earth is near at hand, and the time for His Christ, the savior of men, to be more fully known, as he now stands, the head of the New Creation, is not far off."

Another medium at Mount Lebanon, writing for a holy angel in the fore part of 1842, uses the following language, printed and published early in 1843: "The great I AM is beginning to pour out His spirit upon the earth, and many will be struck with consternation at what they behold; and many will be struck with consternation at what they behold; and many will be provoked in their spirits to persecute and abuse those who are the subjects of strange and mysterious operations. But take heed to your doings, all ye people, lest unhappily for you, ye are found to be fighting against the work and power of the Most High, by resisting and persecuting those He hath chosen as instruments or vessels for His spirit to operate in or to manifest. Though you may have reason to believe that many of its subjects run into wildness not required by my spirit, which will in some instances be the case, yet remember I have come to confound the wisdom of the [worldly] wise, and remove the veils of deceit and hypocrisy."

As a ship having no helm, yet plenty of sail, must drift before the wind, keeping no direct course, so shall the pouring out of my spirit upon mankind cause them for a season to drift before it, until antichristian superstition with fixed forms and creeds is broken up; then I will provide means by which they may have a helm wherewith to steer safely to Canaan's happy land."

This prediction accords so well with the facts of the last thirty years, that but for the date it would easily be mistaken for an after description. In addition to what has been said of the conditions of people to whom Spiritualism came, they were mostly bound by error of some kind. Either by bias of prejudice through false education, custom, or habits of thought, or by false and artificial conditions of society, false religious systems, credal theologies, and inconsistent dogmas to which many were trained from childhood, that when once accepted by the mind gave a stunning blow to reason. It was frequently said in the time of those manifestations among Shakers, "God will meet every one in their own path," which has been thus far abundantly verified. The manifestation in its going forth was to be adapted to the condition of those to whom it was addressed. Hence the standard of individuality raised in the beginning. Be yourself; do not imitate nor follow any one as a leader upon earth. Insist upon yourself and cultivate your own powers. All proper and necessary to infuse a positiveness into individuals that would enable them to tear down their prison wall and fight their way out of Babylon, which they must do single-handed, that is, each one for himself or herself.

And what is this tendency to individualize, but an externalized form of the Quaker idea (turn to the inward light), amplified and adapted to a more reasoning, practical, and materialistic age, and designed under Divine guidance to ultimate in right doing as well as right thinking. Spiritualists liberated from dead formalities and cramping systems that do not serve the highest interests of the soul, discovered a limit to the achievements of iso-

lated and independent effort, and now attention is turned toward organization as a means for securing the benefits of associated or co-operative action. In this movement individuality is merged into and made subservient to the attainment of a higher good; and when this step is fairly gained, doubtless another will be presented, and each succeeding step in advance will more and more abridge an outward selfish freedom and independence, and convert it into interior gain and growth upon a higher platform, until a complete birth is effected out of the old into the new creation, which is the heavenly land of promise.

The following, purporting to emanate from the spirit of the Apostle Peter was written at Canterbury, N. H., June, 1843. O ye who are as good by nature as myself, my soul daily prayeth for you, that you may not be found fighting against God, neither be so unwise as to slight the day of His visitation to your ready souls, as many did in past ages. Trust in God, if ye His will would do; for if you trust in your own knowledge and strength, though you may greatly desire to do right, you may, in the trying moment, be left to feel the effects of your own weakness. Receive the mercy of your God, that his most heavy judgments may not be yours to suffer.

Choose wisely and harken to the voice of charity, and shut not your eyes against the light of truth which already begins to burn in your consciences. Unite with every thing holy and good, whatever be the means by which it is offered, or whoever be the messenger by whom it may be conveyed to you; remembering at all times, it is not so much matter what the size, color, shape, or costliness of the vessel, as it is about the cleanliness, and the value of its contents. As a brother and friend to your precious souls, I feel to warn all to receive the messengers of God when sent to you in charity and love, and treat them with kindness. For many will he yet send forth to every kindred and people on earth; but whether they will come to you, spirits dwelling in mortal bodies, or spirits freed from the earthly tabernacle, is not for you to lay out or determine.

Though my spirit sorroweth for the haughtiness and foolishness of mankind, yet I rejoice in the condescension of the Lord and his mighty angels, and that He hath purposed to send forth His messengers to visit and awaken the sleepers in sin, and bring to life the dead, restore the lame, heal the sick, and bind up the broken-hearted. By the light of God and His holy influence, I am led to see and know in part that will be in time to come.

I freely declare to you, my hearers, that the work of God, in the order of His grace, will bring you all on a level. The king and the beggar shall eat from the same table, the prince and the peasant shall drink from the same cup, and the professor and nonprofessor shall both acknowledge they have been destitute of the true power and word of salvation."

## Positive Independent Writing Tests Through H. C. Gordon.

The following three communications were given through the mediumship of Henry C. Gordon, of 691 North Thirteenth street, Philadelphia, in a most mysterious way; and I deem them worthy of publication, as affording proof of the truths of Spiritualism that should startle the skeptical world to investigate the great fact of spirit intercourse with mortals.

The circumstances under which these communications were received are as follows. Mr. Gordon placed in a pasteboard box a sheet of white paper and placed it in the table drawer. At the same time he held a slate under the table. I received two communications, one written on the slate, signed Howard Case, and one written on the paper inside the closed box in the table drawer, Elizabeth S. Kase. On the slate was written:

"Uncle, I am so glad to have this opportunity to come. I see the R. R. matter is progressing slowly. I think it will come out good in the end."

"Howard Case."

You will note the fact that my nephew in earth-life wrote his last name with a 'C', and in writing my name he always used the old family spelling of the name with K. The communication in the closed box was:

"My dear husband, I am so glad that you are endeavoring to aid the mediums and spirit friends in this great work. I came here to thank you in behalf of the guides of this medium also."

"Elizabeth S. Kase."

Again, we put white paper in the box and placed it in the drawer, as before stated, and we received the following communication from a great friend of mine during my boyhood days, who now is in spirit life:

"The happy days gone by are not forgotten by me. I often recall those golden hours when I knew you in the earth-life. My dear friend Simon, do you ever recall those happy hours in the by-gone days? and do you still find pleasure in them?"

"Mary Ann Ireland."

Comments I deem unnecessary. These facts, however, prove that we not only live in spirit, but that we are cognizant of the daily surrounding and actions of mankind; and that we are daily making our heaven or hell whilst sojourning in the physical form. Would it were so, that mankind necessarily understood that their angel mothers and friends see all the secret acts of their physical lives. Would it not have the salutary effect of causing mankind to think of the necessity of living pure and holy lives daily? Yes, would it not (properly understood) prevent mankind from doing ought that was in any way calculated to cause regret? And may I not go further and say the millennium (for which the clergy of today are constantly praying) would be with us? Surely, if selfishness was banished and mankind sought to deal justly, the dawning of the millennium would be here.

## Special Notice from "Bliss' Chief's" Band.

"Me, Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting ground. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moons."

Those who are sick in body or mind will be furnished with magnetized paper for the space of three months without other charge than three three-cent stamps to pay postage. From what we know of the power of these spirit friends we feel warranted in encouraging the afflicted in seeking their services in the way suggested. Circles sitting for development will find their object promoted by sending for some of the prepared paper. Address, James A. Bliss, this office.

## A Most Interesting Letter.

SAN FRANCISCO, March 4, 1880.

To the Editor of Mind and Matter:

Your issue of January 24th was sent to me from Maine, with the communication marked, from Robert Dale Owen, wherein he alluded to Jennie Leys and her work for the past five years, explained by yourself.

As near as I can remember dates, Jennie Leys came to my house, in the most secluded part of San Bernardino county, on April 12, 1875, where she remained until the following October. Here was commenced by herself and companion, Miss Peck, of Philadelphia, the work of materializing the spirit of her "guide," who claimed to be no less a personage than Jesus of Nazareth.

During the six months that she resided there her circle convened at 6 P. M. daily, without interruption. Miss Leys finished her course of lectures at Riverside, twenty miles from Temescal, where her "new departure" took place on the Sunday before she came to Temescal Springs. At the end of the first month (for up to that time she had been an invited guest) Miss Leys informed me that her "guide" had selected this place and had shown it to her in vision as the locality where she was to do the greatest work ever before given to mortal, and from time to time was fully revealed to me, through Miss Leys, the magnitude and full scope of her work. But at the end of six months circumstances transpired that compelled me to inform Miss Leys that she would have to select some other place for her work, and she left and went to Los Angeles. After shaking the dust from her feet in testimony against me, having overheard some conversation, I received the idea that some terrible calamity would befall me for the crime of denying to the spirit controlling her the right to destroy other spiritual forces to build up or concentrate power elsewhere. I write these facts to throw light on the insidious influence that is seeking to undermine and destroy the usefulness of our best mediums in the work of human progress. If my experience will be of any use in this regard it is freely given. For many long months I have been struggling under the course of a baneful influence, and not until I left my home, almost an outcast, have I been able to break the spell.

Last September I came to San Francisco broken down in health and spirit from a series of misfortunes that in some respects have no parallel. Columns could be written on this particular case, but let this suffice for the present. But if my experience will be of any use in the elucidation of this grave subject I will give it with pleasure. There is a deep philosophy of life contained in this influx of power from the interior world that the most learned in mystery has not yet begun to fathom. Far be it from me to lay down rules for others, at whose feet I should sit as an humble learner, but if human suffering is worth anything to impart knowledge to others who are struggling for a higher plane of thought and action, then I claim to have been an unwilling student in that field of development. I had thought to speak of the gifted mediums that are being used to bring glad tidings to earth's children in this city, through the last great plan of physical manifestation.

## MATERIALIZATION.

The usual cry of fraud, of course, is sounded, and persecutions are hurled from the selfish and ignorant upon their heads, but still the spirits come, donning the new garb of materialized particles and walk and talk among the very ones to cast the first stone, yet such is the case.

I have been witnessing fine manifestations of physical power through Mrs. Crindle, a highly gifted medium of this city. Enclosed I send you a printed copy given by the materialized hand of that noble worker for humanity, Mrs. Farnham, in full view of the circle.\* In the public hall on Fourth street, every Sunday letters are read in the pockets of the people there assembled, by James Groff, the physical control of Mrs. Crindle. This spirit, who has been redeemed by kindness and consideration from darkness and error, comes now as an evangel of mercy and charity to suffering humanity, no longer full of revenge for the wrongs of a perverted earth-life, but with words of wisdom falling from his lips. Through a trumpet he sings and recites poems with a pathos that I have never heard equalled from mortal lips. His earth-life was a sad one, which ended in suicide, and after long decades he comes back to mortals redeemed, and prepared to atone by word and deed for the sins of his ignorance. In the aperture of Mrs. Crindle's cabinet appear such spirits as Father Matthew, Abdel Kader, and many others of lesser note. "By their fruits ye shall know them." Let us try the spirits, according to a divine injunction, in all charity and wisdom.

Mrs. Sawyer is also giving seances at her parlors. I have only attended one. The forms are plainly seen and speak with no uncertain sound. What we want is a divine harmony among us, so that our friends on the other side of earth-life can come with an augmented power into our midst. But, instead, we have discord and jealousy and strife. When will the world be redeemed from all this? Let us work for this end, and nothing extenuate or set down in malice. I cannot tell you now of the whereabouts of Jennie Leys, but believe she is still at work for her guide in Los Angeles. May the scales fall from her eyes, is my fervent wish. Yours for truth

E. P. THORNDYKE.

\* FRIENDS—I assure you that work, earnest determined work, is needed here in this city if in any place in the world. The city is wild with strong drink; saloons line either side of the crowded streets, and into these evil dens of iniquity, with human sacrifices, daily and nightly through the vast, vast multitudes, who have of late been attracted to this place. Scores of broad-browed, open-eyed youths who, a few months ago, under parental roofs in some agricultural region of this or other States, were without a taint in their blood, or a stain on their souls, as pure as the mothers who bore them, and as beautiful as the sisters in their homes, have made their way here, and through the association of the streets and the numberless enticements that lurk around the dens of the drinking and gambling hell, go in and out, out and in, whirling round and round, reeling still further down towards perdition, as day succeeds day, until even their individuality is lost, and they are not to be remembered, who they are or whence they came. It is here that the boiling water of intemperance roars and swells and breaks in blood stained wounds, and many, oh, how many throw life away, and at the last unattended and uncared for, lie upon beds of delirium, haunted only by fever dreams of former homes, bringing the image of cool hands and loving forms they shall meet never again this side of the silent land. But even this is not enough; the destroying demon is not content with its destruction among the sterner sex—and greater sacrifices are demanded—but here in this lovely city are to be seen women—beautiful women—mad with wine and stooping to all manner of vice and villenous of human depravity. Yea, more lovely young maidens, fresh from the comforts and endearments of home, and bearing upon their radiant brow the angel signet of a mother's kiss, have been enticed within the dens of darkness and death and brought to lay the priceless tribute of their innocence at the feet of these dealers in rum. But thoughts of these things sicken you, and I shall cease writing of them. Go among the lowly, the outcasts, the drinking dens of sin and infamy, and teach the truth; teach them that their dear ones gone before are looking down into their low haunts and wicked hearts. Be up and doing while you have strength, while you have time.